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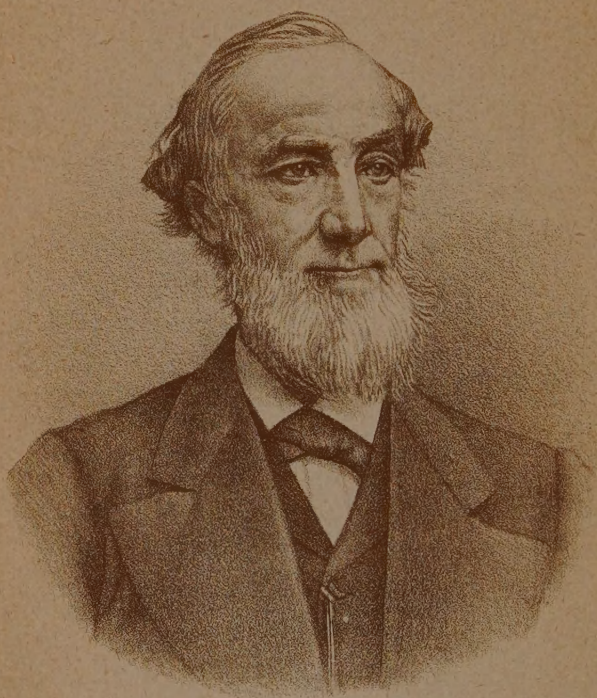


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Chauncey Hobart

HISTORY
OF
METHODISM
IN
MINNESOTA,

BY

CHAUNCEY HOBART, D. D.

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ERRATA.

On page 57, 4th line from top, read "*year*" for "*years*."

On page 64, 8th line from top, read "*were*" for "*was*."

On page 90, 9th line from bottom, read "*too*" for "*to*."

On page 158, 4th line from bottom, drop the word "*to*" one line lower down.

On page 164, 13th line from top, read "*chaplain of*."

On page 229, 7th line from bottom, read "*Jennings*" for "*Jonnings*."

On page 248, 12th line from bottom, read "*Preacher in Charge*" for "*Presiding Elder*."

On page 257, 6th line from top, read "*impassable*" for "*impassible*."

On page 367, 8th line from top, read "*credit*" for "*credid*."

On page 369, 9th line from top, read "*had*" for "*bad*."

INTRODUCTION.

THE compiler of this History of Methodism in Minnesota, has undertaken this pleasant task at the request of the Minnesota Annual Conference of the M. E. Church, at the session held in the First Church of Minneapolis, September 20th, 1876, as per the following resolution, presented and adopted:

“WHEREAS, The flight of time will soon remove the Fathers of our conference from our midst, and bury important historical facts in oblivion, unless embodied in permanent form; and,

WHEREAS, Rev. Chauncey Hobart, D. D., from his personal knowledge and from material which he has for several years been collecting, is peculiarly adapted to perform such a work; therefore,

Resolved, That the conference respectfully request C. Hobart to write the History of Methodism in Minnesota, and that we pledge ourselves as individuals to furnish him all the assistance possible in the performance of this important work.

Signed,

W. C. RICE,
WM. MCKINLEY.”

At the time when this history and the history of Minnesota properly begins, (the second decade of the nineteenth century,) this part of the country was regarded as beyond the confines of probable settlement; only of interest and worthy of geographical consideration as holding the sources of the great Mississippi and the far off Falls of St. Anthony; a land too sterile to afford sustenance to any save a sparse nomadic population; too frigid to winter other than fur-clad animals, and altogether too near the North Pole, or the North Star, to attract immigration.

It was known that the French, for more than two centuries, had carried on a trade with the Indians; but instead of improving the country or elevating the savages, they had utterly failed to develop the land, or to give any correct account of its resources, and they had reduced themselves, morally, below the level of the savages, whom they had corrupted.

Jonathan Carver had visited the country in 1766, remained some months and had given a tolerably correct account of the state of things as they then were; but his report was considered by the thoughtful as largely fabulous, or savoring of dreams and romances.

In 1819, Colonel Leavenworth was ordered to proceed up the Mississippi River and obtain a proper site upon which to build a fort. He was superseded in 1820 by Colonel Snelling, who erected the fort there, which still bears his name. From this time something began

to be known of the country, as Fort Snelling was visited, about once a year, by keell or steamboats, in order to bring supplies for the soldiers and to make such changes of officers and men as the service required. These, however, saw but little of the country save the grand scenery along the river; and the report of what was even thus seen, was not given to the public in a way to attract much attention or awaken interest. Such was the condition of things here, until the growing needs of the great West created an imperative demand for the lumber found in such luxuriant abundance in the eastern and northern portions of the State.

As early as 1840, the lumber business began to attract attention along the St. Croix, and mills were about that time built at Stillwater and Marine in Minnesota, and at Osceola and St. Croix Falls in Wisconsin. Until 1853 the settlement of the country had been necessarily confined to a very small portion of the State lying between the Mississippi and the St. Croix; as until then, the Indian title had not been extinguished to that larger and far richer portion lying west of the Mississippi. But the treaty of 1852 opened the western portion of the State to immigration, and settlements were made with a rapidity only known to the Western States.

One of the objects of this volume, is to show how fully the Methodist Episcopal church in Minnesota has met her responsibilities in giving the Word of Life to these growing settlements, and in

all things exerting a righteous and conserving influence on the destiny and interests of the North Star State. Another is to preserve for future reference the record of the lives and names and deeds of the heroes and heroines who planted Methodism here, and to record the beginnings of the societies and church organizations and buildings, which have developed into the many and fruitful M. E. churches in the cities, towns and villages of Minnesota.

That this history of Methodism in Minnesota must necessarily be fragmentary and incomplete in some respects, will be evident from the consideration of the following facts: Many of the records of the first societies have either been lost, or so imperfectly kept, that nothing can be found concerning the details connected with the beginnings of their church life.

The changes, incident to the settlement of a new country, the breaking up of the first homes and the removal to more desirable locations, have affected church relations, and prevented the accurate record of names and dates, which more permanent settlement would have rendered readily obtainable.

Then, though less than one short half century has passed since the first efforts of the Methodist church were made in Minnesota, yet death has reaped so large a harvest from the ranks of the pioneers of the early days and from the fields in which they labored, that already much that should have been recorded has been buried with them—

passed forever into oblivion. But what could be gathered up of the heroic struggles of the past, and of the history of the grand men and women who planted Methodism in Minnesota, and who lovingly and loyally stood by the church, the following pages will endeavor to tell.

Yet, of the faith that "laughs at impossibilities," and which led these out at the call of God "not knowing whither *they* went," from home and kindred and the associations of civilized life, that in distant lands the gospel might be by them proclaimed—much of all this and of the enduring—"as seeing him who is invisible"—amid cold and hunger and peril,—must remain unwritten here, although recorded and treasured in the archives of heaven.

If there were mistakes made, and some derelictions from the path of uprightness in the walk of a very few of the men who were earliest connected with some of the points of our church history, their delinquencies and the scars which their influence induced need not to be dwelt on here. These, too, are recorded and known, "for their works do follow them," and the recording angel has kept their account.

That this first history of Methodism in Minnesota shall but pave the way for a much more elaborate one, in the course of another decade or two, the author fully believes. And, if in the collating and collecting of these fragments which have required much care and time, the way shall have been made easier for the future historian, some

one whose graceful pen may do ampler justice to this work, the labor herein bestowed shall not have been in vain.

But whatever merit shall attach to other histories of Methodism, nothing subsequent on this worthy theme, can deprive this one of the honor of being the *first*, the *pioneer* history, whose existence made that of its successors possible.

With whatever of historic reference or value it may possess, this work is "cast as bread upon the waters," praying that it may "bring forth fruit after many days," and for many days; and that God's rich blessing may rest abundantly on the Methodism of Minnesota; that her ministry may be clothed with the spirit of living faith and mighty power and abiding fellowship with the triune God; that her membership may "be strengthened with might by his spirit in the inner man; that Christ may dwell in their hearts by faith; that they, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that they may be filled with all the fullness of God," holding fast to the simplicity of the doctrines and to the purity of life enjoined by the Discipline of the Methodist church; that her pulpits may be aflame with the utterances of the Spirit of God, through an indwelling Christ, and her altars, the birthplace of millions of heaven-born souls who shall be converted and sanctified, and rejoice in hope of life eternal.

With grateful acknowledgments to the many dear brethren who have assisted in collecting historic data; to Prof. N. H. Winchell, Rev. H. J. Crist, George H. Hazzard, Esq., and Rev. J. R. Creighton and Rev. J. Peet, from whose valuable papers we have freely quoted, and to the Secretary of the Historical Society of the M. E. Church, Rev. Noah Lathrop, for access to important manuscript, as well as to Revs. J. F. Chaffee, John Stafford and Dr. G. H. Bridgman, for papers on the history of Hamline, and to many others who have helped us, our thanks are due.

That heaven's blessings may rest on them and on all the brethren beloved of the Minnesota Conference, is the heartfelt desire of

THE AUTHOR.

1871
The year of the
great famine
in Ireland
and the
great
famine
in
Ireland

The year of the
great famine
in Ireland
and the
great
famine
in
Ireland



SAMUEL SPATES

HISTORY OF METHODISM IN MINNESOTA.

CHAPTER I.

INDIAN MISSIONS.

IN 1835, Rev. Alfred Brunson was transferred, by Bishop Roberts, from the Pittsburgh to the Illinois Conference, then the Northwest Conference of the Methodist Episcopal Church in the United States. This was done in order that he might take charge of a mission among the Indians on the upper Mississippi.

This mission was not organized until the fall of 1836, when—with Rev. Alfred Brunson as superintendent, Rev. David King, missionary and teacher, and John Holton, farmer, the latter being accompanied by his family—the missionaries left Pittsburgh for the far-off wilderness; much farther, apparently, and attended with more of difficulty in accomplishing the journey thitherward, than it would be to-day to start from Pittsburgh for China.

Let us pause a moment as this little band of heroes and heroines set forth, and consider the situation. There were no pecuniary advantages in

view; no social nor esthetic privileges to look forward to. Before them an inhospitable climate, separation from the associations of civilization, savages to teach, whose language must be acquired that they might be instructed in the "Way of Life." This, then, is their chosen work, and this the motive, "For the love of Christ constraineth us."

Owing to the lateness of the season and other hindrances, the missionaries wintered at Prairie du Chien, as they could ascend the river no further. And on the 20th of May, 1837, Alfred Brunson, David King, John Holton and wife, their son and daughter, (children of tender age,) with James Thompson, arrived in Minnesota, below where Winona now stands. At this point there stood, close by a large spring, a deserted Indian government blacksmith shop. Here they waited until the steamboat was supplied with fuel to complete the trip to Fort Snelling, which fuel was the afore-said blacksmith shop, and it was shipped and consumed to the last fragment.

An interpreter was a necessity in this missionary enterprise; to the Sioux of the upper Mississippi, and James Thompson, a negro slave in the possession of Captain Day, of Fort Crawford, at Prairie du Chien, was selected; not because he possessed the character and requirements desired, but because he was the best and most promising help that could then be obtained. Thompson had been taken to Fort Snelling years before, by Captain Culverson as a slave, and had there married a Sioux wife. He was bought by Captain Day and

taken to Fort Crawford, where Zackery Taylor was "Colonel Commanding" and "Jeff Davis" was captain. (It was here that "Jeff" ran off with Colonel Taylor's daughter.) There during the winter Mr. Brunson met this slave. Thompson represented himself as a "good Methodist," exceedingly anxious to act as interpreter and also to return to Fort Snelling where were his wife and children. Under these circumstances, Elder Brunson wrote to Rev. J. F. Wright, then of the "Book Room," Cincinnati, stating the case. He gave an account of the same in the *Western Christian Advocate* and solicited donations to procure the freedom of James Thompson. Such was the interest of the church in the mission, that, early in the spring of 1837, twelve hundred dollars were in the hands of Brother Wright for the purchase of Thompson. A draft for \$1,200 on Rev. J. F. Wright was made out and a deed of emancipation obtained from Captain Day, who asserted that he would not have taken less than \$1,500 for him for any other purpose, and "Jim" was free, to go with Elder Brunson as an interpreter to the Indians.

In the spring of 1837, the mission was established at *Little Crow* village, (Kaposia,) ten miles below Fort Snelling on the west side. Here a mission house, school house and store were built, and the country around visited by Brothers King and Brunson. As soon as the school house was ready, Brother King opened a school for the children which he taught, and at the same time commenced the study of the Sioux language with the

view of preaching in it. When things were thus far arranged, Mr. Brunson descended the river, three hundred miles, in a *dugout*, to attend to the other portions of his District in civilization. In August he returned again to be present at the treaty made at Fort Snelling by Governor Dodge, on the part of the United States. By this treaty the Chippewas sold their right to the country on the east side of the Mississippi, as far north as the forty-sixth degree of north latitude:

At this time Geo. Copway, John Johnson and Peter Marksman, three converted young Chippewas from Lake Superior, and who had been employed in some way in connection with the missions, which had been superintended by Rev. John Clarke, along the shore of Lake Superior, accompanied Elder Brunson on this trip. These three young men were afterwards selected and educated at Ebenezer Manual Labor School, near Jacksonville, Illinois, as missionaries, to be sent to their own people.

In the fall of 1837, Mr. Brunson returned to attend the session of the Illinois Conference, held at Jacksonville. At this conference Rev. J. G. Whitford, J. W. Pope and family and Hiram Delap and family were added to the mission. These were added with the view of opening up a farm from which the mission family could obtain means of support, and also to extend the mission work into the country occupied by other bands. These three men with their families, teams and farming implements, preceded Elder Brunson by some months,

he having gone to Cincinnati to purchase supplies and being there so detained that he did not reach Prairie du Chien until the first of November. Then no steamboat would venture higher up than this point. After considerable delay, a Mackinaw boat was procured, and, with the assistance of Reverends Pope and Whitford, the supplies were brought as far as "Rocks" (Wabasha) and there left to be taken up on the ice, which had then closed Lake Pepin, by pony trains, to the mission; and these supplies must needs be taken up or starvation at the mission would ensue. Elder Brunson returned with the boat to Prairie du Chien, and Brothers Pope and Whitford retraced their way back on foot to Kaposia.

In the spring of 1838, Elder Brunson ascended the river with supplies. Later he went up as far as Crow Wing, for the purpose of negotiating with the Chippewas for the location of a mission among them. On his return, he ascended the St. Croix some distance above the mouth of Snake River, for the same purpose. But about that time a fearful outbreak of the hereditary feud between the Sioux and Chippewas prevented any mission work being accomplished, except an agreement with the Gull Lake and Rabbit Lake Indians that missions might be established among them. After much suffering and exposure, and great annoyance from poaching dogs that would steal his provisions at night, Mr. Brunson returned to Kaposia to find the mission families thoroughly alarmed and frightened. They had shipped their goods

into a large bark canoe and were about to start down the river, expecting nothing but death if they remained.

The night after the Elder's arrival, the Sioux in the village had their war dance, displaying, with horrible ferocity, some twenty-three Chippewa scalps, which they had taken in the late battle. But with confidence in God that He would defend them, Brother Brunson had prayer with the mission family and succeeded, somewhat, in quieting their fears. They were also reassured by the prompt measures taken by the old chief, Little Crow, who, when he found the missionaries on the point of leaving, ordered them back to the house and promised them protection. For a time it looked as though the whites would all be driven from the country; but firmness on the part of Major Plympton, commandant at Fort Snelling, with wisdom and courage on the part of the few white settlers, calmed the outbreak and the dangers passed by.

In August, 1837, the three young men already referred to as being selected to receive an education which would fit them to become missionaries to their own people, were brought to the conference at Jacksonville, Illinois, by Rev. John Clarke. They had left the south shore of Lake Superior and threaded their way through the wilderness to the Court au Rilles village. There, taking a birch bark canoe, they stole silently, for fear of their enemies, the Sioux, down the Chippewa River, through Beef Slough, and struck the Mississippi

where Alma now stands; thence down the river in a canoe to Galena, and on to Jacksonville by steamboat and stage coach, where the heroic missionary and his young companions were warmly welcomed.

The Lake Superior Indian Missions, under the superintendence of Rev. John Clarke, had, by the action of the General Conference of 1836, been transferred from the Troy to the Illinois Conference. The plan proposed for the education of the three Indian boys, was to select three converted young white men from Illinois and to educate them in connection with the converted Chippewas; and as soon as they were qualified, to send all six out together as missionaries. Accordingly, Samuel Spates, Allen Huddleston and —. —. Weatherford, with George Copway, John Johnson and Peter Marksman, entered upon their studies.

Meantime, the work of the mission on the upper Mississippi was being prosecuted with commendable vigor. The result of two and a half years of effort at Kaposia was the organization of a Methodist Episcopal Church of whites, half breeds and Indians, of which the following is the class record: David King, preacher; John Holton, leader; Mary Holton, J. W. Simpson, James Thompson, Mrs. Thompson, Jacob Folstrom, Mrs. Folstrom, Nancy Folstrom, Jane Folstrom, Sally Folstrom, Hep-per, Ha-pa, Chah-tee-kah, Hannah Taliferro, Elizabeth Williams, Mr. Randolph, Mrs. Randolph, Mary LeClaire, Susan Bassett, Tah-she-nah-sah-pah, We-no-nah-zhee, Anna Prevost, Muz-zah-ton-kah, Mak-cah-pee-wee, Chastah, We-oh-wash-ta, Hah-

pah-Baldwin, Eliza Gonwell, Susan Mozho, Angeline Ozhee, Edmund Brizett, Mary Taliferro and Mr. Bush.

At this time in the fall of 1839, when Elder Brunson took a superannuate relation, there were about one hundred and fifty acres of land under cultivation for the support of the mission and the Indians.

Among those converted under the labors of David King in those early days, was Jacob Folstrom. "Jacobs," as he was called, had heard the Presbyterian missionaries at their mission at Lake Calhoun, some ten miles above the fort, speak of "the coming to the country before long of the Methodist preachers." He had no such word in his vocabulary of English as "Methodist," and he repeated earnestly "Metodist, what is that?" After some further inquiries, he was informed that they were "*Ministers*," who were coming; "pretty good sort of people, but very noisy;" that "when they preached they stamped and shouted and pounded the Bible, and were boisterous enough to break the pulpit down." This description of them only served to excite "Jacob's" interest in the expected missionaries, and when he heard that Brothers Brunson and King had arrived and that King was to preach at the fort, he was on hand to see and hear whatever might be done or said.

Major Plympton, of Fort Snelling, in order to accommodate the people who were anxious to hear the "Methodist missionary," had fitted up the hospital, the largest room in the fort, with a temporary

pulpit. There Brother King preached on the first Sabbath after arriving. His text was: "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." Eph. v., 14. Mr. King belonged to the school of demonstrative preachers, and after a while becoming very much engaged with his subject, he brought down his hand with considerable force upon the Bible, and—away went the pulpit! This was precisely what Jacobs was looking for, and he was more than delighted with the performance, and made up his mind that this was the usual way "these Methodists did." He looked and listened, and watched with the keenest interest, and just as soon as he had the opportunity, grasped the preacher's hand in both of his and exclaimed:

"My name Jacobs! I like you! I want to join you!"

And this man, who had been a forsaken Swedish orphan boy—whose inheritance had been stolen—found, after that Sabbath afternoon, his way to the cross, and became the possessor of an inheritance which grew more and more valuable, until not long since, he went up with exceeding joy to enter fully into its abundant riches. His life from this time onward, proved that he was savingly converted. He was devotedly attached to Brother King, joined the church, served as interpreter and guide to the missionaries, and was still later a missionary himself, and he was always a faithful, humble follower of the Master "who had loved him, and given himself for him."

Rev. David King continued at Kaposia as missionary and teacher of the school, until 1843, and as Indian farmer several years longer. Brother King was one of the most efficient, and certainly the most eminent for Christian character, among our early missionaries to the Indians. He entered into his work with a zeal and self-sacrificing devotion, which has not often been equaled. Visiting the Indians in their tepees, seeking to influence them for good, laboring to win them and their children to the knowledge of Christ, he was a very apostle of the gospel among them. And they to some extent appreciated this devotion on his part, and regarded him with love and veneration.

On a certain occasion, Brother King, in order to arrange for a meeting at Black Dog Village in the evening, proceeded thither in the early morning. The distance from Kaposia was about six miles, and the brethren Spates and Huddleston who were visitors, and others with their families, and the Indians from Kaposia, were to follow later. As these journeyed on, they were cheered and encouraged by finding written in the snow on the sides of the trail made by Brother King, again and again these words: "Pray, brethren; pray earnestly; keep praying." And these exhortations continued all the way. The evening meeting, we may be well assured, was a blessed one. Several were converted and the influence on those assembled resulted in great good. In the fall of 1839, Rev. Benjamin T. Kavanaugh was sent to superintend the missions.

The friendly relations between Brother David King and the earlier missionaries with the Indians, were never disturbed. Nor was it until an unfortunate misunderstanding occurred between "Little Crow," chief of the Kaposia band of Sioux, and "Hole-in-the-Day," chief of the Gull Lake clan, and B. T. Kavanaugh, of the mission, that any other than the kindest feelings were manifested by the Indians towards the missionaries. Exactly where the blame belonged is now not an easy matter to decide; nor is it necessary for us to make the attempt. The facts are that jealousy and ill feeling were aroused in these two chiefs towards Mr. Kavanaugh, and this wrought disastrously for the work of the mission. Growing out of this disturbance Mr. Kavanaugh built a house at Red Rock, two miles below, and there he lived during the four years that he superintended the mission; while the school and work of the mission went on at Kaposia under the care of Rev. David King. Mr. Kavanaugh and his brother, Wm. B. Kavanaugh, kept up preaching at several places. Among these were Moore's trading house, on Grey Cloud Island, five miles distant; at Point Douglas, twelve miles below; at Stillwater; at Father Folstrom's, half way up the lake, and, occasionally, at St. Croix Falls. This mission at Kaposia continued with varying success, until 1843, when it was abandoned. It was afterwards resuscitated by Dr. Williamson of the Presbyterian church, who used the buildings which had been put up by the Methodist missionaries, and gathered up the scattered flock.

After his appointment to the Minnesota District, Rev. Chauncey Hobart learned that there was M. E. mission property at Red Rock of some worth, consisting of agricultural implements, carpenter's tools, and a few household goods. These were valued at \$150 by the parties using them and in 1852 that amount was paid, at Mr. Hobart's request, by Wm. R. Brown to Rev. T. M. Fullerton, then at St. Paul, without any missionary appropriation. This account was duly reported by C. Hobart to the General Missionary Committee and was acknowledged and approved.

The Chippeways or Ojibways, a powerful tribe of the Algonquin stock, held almost exclusive possession of the country from the northwestern shore of Lake Huron to the southern shore of Hudson's Bay, and westerly as far as the head waters of the Saskatchewan. Southward their lines extended from Green Bay to the Big Bull Falls of the Wisconsin, the mouth of the Menomonee, the standing cedars of the St. Croix, Sauk Rapids, the head of Devil's Lake and Turtle Mountain. The beautiful shores of Lake Superior were dotted with their villages. The game of its boundless forests and the exhaustless supply of fish from its waters, afforded to these dwellers upon its banks an abundant supply of food.

On the southwest extremity of Madeline Island, their largest village was located. This island, at the mouth of Che-quami-gon Bay, lies about four miles from the main land, and contains about fifteen hundred acres of land.

The French voyageurs and Jesuits had established themselves in this part of the country, for more than two hundred years, and for a part of that time held undisputed sway. This people and their country attracted the attention of the M. E. Church as a mission field in 1833-34, and Rev. John Clarke, of the Troy Conference, was sent there as a missionary. He preached and labored along the shore of the lake from Sault Ste. Marie to Keweenaw, (Kewawenon,) Ontonagon and Bayfield.

As before stated, in 1836 this mission had been transferred to the Illinois Conference, and Brother Clarke reported there at the session held in September of that year at Rushville.

So forcibly was the importance of the mission then presented by Mr. Clarke, and so eloquently was his plea advocated by Peter R. Borein, that \$3,000 were raised for the education of the three young Chippewa missionaries who were afterwards brought to Jacksonville by this devoted missionary.

In 1837 and 1838, the missions at Sault Ste. Marie and other points, were being prosecuted and a new one was being established at Elk River, on the west bank of the Mississippi, a few miles below Crow Wing. The latter was in charge of Brother G. W. Brown, who preached and taught there for two years.

In 1839, the missionaries who had been in training for two years at the "Ebenezer Manual Labor School," then under the charge of Rev. Peter Akers, D. D., were sent out to their work. Five

of them went forth willingly, and one—Weatherford—refused to redeem the promise, on which his education for the previous years had been conditioned. The appointments of these young men were: Elk River, including the Rabbit Lake Band—Allen Huddleston, George Copway and G. W. Brown. Sandy Lake and Fond du Lac—Samuel Spates and John Johnson. Peter Marksman went to Keweenaw. B. T. Kavanaugh succeeded A. Brunson as P. E. W. B. Kavanaugh, brother of B. T., and J. W. Pope, J. G. White, Henry J. Brace and Robert M. Reynolds were sent in 1839-40. The four last named remaining but one year each.

Brothers Spates and Johnson commenced their work at Sandy Lake in earnest. They built a dwelling and school-house and formally opened the mission. They made a good beginning and were assigned to the same field the next year. These two brethren continued with little change, in this hard and often discouraging field of labor until 1844; when, leaving Brother Johnson in charge, Spates returned to Illinois. In 1845 he re-traced his steps to his mission accompanied by his excellent wife, to whom he had been married while absent.

During the next ten years, with an interim of but one year spent at Sault Ste. Marie, Brother Spates and wife labored among the Indians at Sandy Lake. There they organized a church of some thirty members, taught the children, visited the sick, buried the dead, and had the pleasure of seeing many happily converted. To tell of the priva-

tions endured by this heroic couple as they reared their family amid such surroundings as they were necessitated to, or to speak of the faith that cheered and strengthened them during sixteen years of missionary labor, would require a volume, rather than an historical allusion. But the record is on high, and the pages of the Book of Life will do them ample justice.

Among the names of those converted, under the labors of Brother and Sister Spates, while they were at Sandy Lake, and a part of the church which numbered about thirty, are the following: Oge-ma-ka-kit and wife; Mrs. Fairbanks a trader's wife; Tow-u-a, Indian woman; Mrs. Boliew, Ke-che-mo-meto, Ko-ko-mis, Mo-no-mog, Bashe-equa, Obit-wu-wu-dung and wife, John Johnson and wife, Charlotte; John Street, interpreter; Joseph.

During a short stay at Fond du Lac they participated in a revival there, at which twenty-five were converted. Among these was a Mrs. Carleton, the wife of the blacksmith. This woman was among the first to give her heart to God, and was a great help to the missionaries.

In 1847, John Johnson was sent with Rev. Holt and family to Fond du Lac, and Peter Marksman returned to the east end of the lake, J. H. Pitzel, superintendent. At this point the mission continued with considerable success, and was blest with occasional revivals until 1849. Then, through a combination of most unfortunate occurrences, the mission at Fond du Lac was abandoned. John Johnson was expelled; but the propriety of that

action under the circumstances was very doubtful. For the trouble and disturbance, which resulted in the loss of confidence in the missionaries, James Tanner, a desperate and worthless, as well as designing half-breed, was largely responsible.

George Copway, after a few years of most unsatisfactory connection with the missions, made himself notorious by various exploits throughout the country and finally drank himself to death.

Brother Huddleston taught school at Fort Snelling for a term before coming to the mission, where he arrived in December. He set about his work diligently, but finished it early, as he died in the second year of his appointment at the old Brunson Mission near Elk River. There he was buried and the heap of stones which at first marked his resting place, has been replaced by a simple monument. The record concerning him is, that he was a gentle-spirited and pure Christian man.

In 1842, at the Chicago Conference, James R. Goodrich was appointed superintendent of the Green Bay District. Rev. T. M. Fullerton was sent to the Fond du Lac Mission. George Copway was also appointed there, but he had transferred himself to Canada, in expectation of better pay. This necessitated the appointment of an interpreter to accompany Brother Fullerton, and at La Pointe Elder Goodrich employed Peter Greensky for that purpose. Greensky was accompanied by his wife and child. Brother Fullerton found this arrangement very unsatisfactory. Greensky had charge of the provisions and proved to be a bad manager and

a worse interpreter. So that this year was a hard one to the missionary, and filled with perplexities and annoyances.

From 1843, John Johnson, Rev. Mr. Holt and others had kept up the Fond du Lac Mission until its abandonment about 1849. The Sandy Lake Mission was continued under Samuel Spates until 1855; and the Superior Mission was continued under the supervision of the Detroit Conference.

We add some extracts from a volume, entitled "Lights and Shades of Missionary Life," by Rev. John H. Pitezel, for four years superintendent of the Lake Superior Mission of the M. E. Church. These will give some idea of the lives of the missionaries and their work.

In August, 1843, Rev. Mr. Pitezel, wife and child, began to make preparations to take charge of the mission at Sault Ste. Marie, to which field of labor the husband and father had been appointed by the Michigan Conference, held at Ann Arbor, August 16th, 1843. "September 5th, after a journey full of incidents we were met," writes Brother Pitezel, "by John Kah-buge, a native preacher, who was to be our interpreter. He came from the mission in a boat to take us to our new home. We went accompanied by Rev. G. H. Brown, who introduced us to the mission children, telling them that their father and mother had come to take care of them. At first they were very shy of us. We found that there was ample room in the mission house, such as it was. One end was frame, partly finished, the other was built of hewed logs, much

dilapidated. This dwelling was anything but inviting. It had become the abode of vermin which gave us no little trouble to expurgate. We found here a society of fifty-five Indians. Their fervent prayers, their devout hymns of praise, their subdued and often tearful attention to the preached Word, and the correctness of their general deportment may be favorably compared with that of their more knowing white brothers." October 2d he writes, "We had Brother Spates with us on his way to the Fond du Lac Mission. He had been several years in the work and had an experience to which we were strangers. We enjoyed a gracious season together, and had a good congregation. I conducted the morning services. At two o'clock p. m. Brother Spates preached from, 'Ye are the salt of the earth,' etc. His remarks were brief, pointed and appropriate and had a good effect on the hearers. The prayer meeting at night was a spiritual and profitable season. The Indians prayed with great readiness, simplicity and fervency. The Lord was with us of a truth. One said in his prayer, 'Me very poor Indian.' Becoming very happy he exclaimed, 'Ah-pe-che-me-quaich, Ke-sha-mon-e-doo. Very thank you, Good Spirit!' They prayed fervently for their missionaries, as well as for themselves and their children.

"On the approach of New Year we had great preparations to make for the large number of Indians expected from abroad. A barrel of flour was baked into bread for the occasion and a barrel of bean soup was made and sundry minor things

placed in readiness. The Indians began to gather in before we were prepared for them. Several were pagan Indians, recently from Lake Michigan, ignorant of God, but professing to seek religion. They were deplorably degraded."

January 5th, 1849, found Brother Pitezel, after having spent two years at Sault Ste. Marie, re-appointed to Keweenaw Mission, and he writes: "In company with Brother Marksman faced a cold wind arrived at Waishkus Bay just before dark, having come a distance of eight miles; found a cedar bark wigwam. We immediately went to work with our hatchets and provided wood for the night. Sabbath, a good congregation collected to hear the word of the Lord. They were well clad, and were very attentive while I preached to them from the words, 'The grace of God that bringeth salvation to all men hath appeared,' etc. The Lord was present to bless. In the afternoon Brother Marksman preached on the parable of 'The barren fig tree.' This was also a season of spiritual profit. The prayer meeting at night was a season owned of God. There was no flagging; both the singing and praying were in the spirit. I gave out an appointment for the morning, at the close of which I had designed to return home; but on dismissing the congregation was urged to go on to Te-yuah-mennon, some five miles farther. We had three or four members there sick; one or two desired to be baptized. To this call we felt constrained to yield."

Of the Sandy Lake Mission, Brother Pitezel writes: "Here was the most complete contrast I

ever beheld between paganism and Christianity, barbarism and civilization. On the one hand were rude lodges with inmates rolling in filth and steeped in the moral pollution of heathenism. In the midst of scenes the most revolting, stood the Methodist Mission, a plain but comfortable log building. Brother Spates had paled in a little door-yard, with shrubbery and plants growing within. He had enclosed his garden with high pickets, and had a small field adjoining which was planted mostly in potatoes, and looked well. Everything around looked prosperous. The mission had not been without prosperity. The school had been better attended than during any previous year. There were six members of the church and one on probation."

From Sandy Lake Brother Pitezel proceeded to Fond du Lac, spent a few days and back again to Keweenaw. These mission stations, Sandy Lake and Fond du Lac, are about one hundred miles apart.

At the General Conference of 1852, the Indian Missions among the Chippewas, west of La Pointe, were transferred from the Detroit to the Wisconsin Conference. This, as will be readily understood, left these missions as they had been until after the sessions of the respective Annual Conferences in 1852, which met subsequent to the General Conference. At the session of the Wisconsin Conference, held September 1st, 1852, these missions were made part of the Minnesota District, C. Hobart, superintendent. In the following May, the new superintendent visited the Sandy Lake Mission and

found the missionaries well and the work prospering. Here he baptized the second son of Rev. S. Spates and wife, and spent a week assisting in the meetings. The Fond du Lac Mission, although still considered mission ground, had been virtually abandoned at this time.

In 1853, a mission had been established at Mille Lac, and S. Spates appointed to take charge of it in connection with Sandy Lake, with Jacob Folstrom as supply and David Brooks, superintendent. These fields of labor were beset with clouds of adversity and discouragement from about this time until their final abandonment; the cause of which trouble and vexation has already been alluded to, resulting from the treachery and wickedness of James Tanner. The visits of the superintendent and the efforts of the missionaries were insufficient to restore confidence in the minds of the Indians or to rebuild the desolate little church.

The most noted revival at Fond du Lac was in the winter of 1847, when the power of God was wonderfully present to convict and convert. At Mille Lac, also, some twenty were converted.

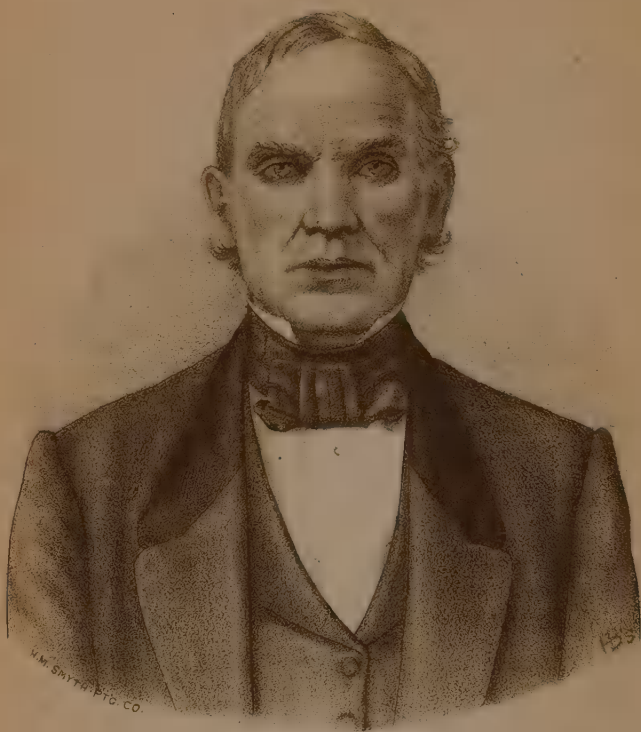
CHAPTER II.

MISSIONS AMONG THE WHITE SETTLERS.

FROM about 1838-39, the vast pineries of the Northwest, vaguely known as Wisconsin, had attracted the attention of adventurers and lumbermen, and settlements were made at Point Douglas, Stillwater, Marine, Osceola and St. Croix Falls.

These were being enlarged as they became known until it looked as though they might at no distant day become places of importance. Consequently the Rock River Conference, at its session in 1844, appointed Rev. Joseph Hurlburt to the St. Croix Mission. This included all the settlements of the Mississippi and its tributaries above the head of Lake Pepin. This was the first movement of the Methodist Episcopal Church among the white settlers in that part of the country, afterwards to be known as Minnesota.

Brother Hurlburt came at once to the work to which the church had appointed him. He was an unmarried man. And we may well suppose, as he traveled up and down over the unbroken prairies, and through the trackless forests, preaching at Fort Snelling, Red Rock, Stillwater, Marine,



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Osceola, and St. Croix Falls, that he practically understood:

“’Tis not a cause of small import,
The pastor’s care demands.”

He was re-appointed the second year, without being at conference and having no one there to represent his field or his labors, for the reason that there were none present who knew anything about either. He continued to labor faithfully through the fall and winter, when the record says, “He left his work in the spring and returned to Chicago and later to northern Illinois.” Who may fitly tell what that meagre record fails to note?—of that last winter’s toil, as he struggled on through snows and storms and over frozen streams, in loneliness and want and peril, with strength exhausted and thread-bare or worn out clothing, and with no prospect of help or means for future need before him? With the first song of the birds and the bursting forth of the spring, he determined to seek companionship and rest.

Jonathan W. Putnam succeeded Mr. Hurlburt as missionary, in 1846. In addition to the preaching places formerly visited, Point Douglas and St. Anthony Falls were added; the latter just beginning to attract attention. At the close of his first year he came to the Annual Conference, held at Chicago, and was re-appointed for the second year. Before returning to his difficult and isolated field of labor, he was fortunate enough to secure the companionship for life of a very superior Christian

lady. During his second year he organized a church at Red Rock, some of the members of which "remain until this day, but the greater part are fallen asleep." This class was the germ of the Methodist Episcopal Church at Newport. The original members were: John Holton, leader; Wm. R. Brown and wife, Mrs. Morse, Mary Holton, J. W. Brown and wife, Mr. Randolph and wife, Jacob Folstrom and wife, Mrs. Theodore Furbur, Jane Folstrom, Nancy Folstrom, Sallie Folstrom, David Wentworth and wife. At the end of his second year, Mr. Putnam and wife returned to the conference and took work elsewhere. Rev. Benjamin Close was his successor in 1848.

St. Paul had been laid off and platted during Mr. Putnam's second year, and he had been able to preach there a few times. Mr. Close found St. Paul to be a village of about one hundred and fifty souls. These were mostly French and half-breeds. As St. Paul, in connection with the history of Methodism in Minnesota, comes into notice now for the first time in this volume, a sketch of her history, to the date of Mr. Close's arrival as missionary, will be of interest.

When in 1819 Fort Snelling was located, it was in the center of a military reservation twelve miles square. The east line of this reservation crossed the Mississippi where two tall pine trees stood and near the present residence of Governor Ramsey. For many years the French half-breeds had built their cabins on the northerly side of the river, opposite the fort. This encroachment was tolerated

until the selling of whisky, by these people, to the soldiers, became a most intolerable nuisance, causing disorder, disobedience and drunkenness. To remedy these evils, the officers first excluded the half-breeds from the fort. This was of little avail, as a preventive, for bladders filled with whisky were thrown over the wall, and money was wrapped up by the soldiers and returned by the same route. At last, in self defence, the commander ordered a company of soldiers to cross the river and to pull down every cabin of these lawbreakers and move them six miles further down, entirely beyond the limits of the reservation. When this removal was accomplished, the settlers found it inconvenient to attend the little Roman Catholic log chapel at Mendota, opposite the fort, and known as St. Peter's; they therefore put up another rude log structure for a church at their landing to which they had been driven, known as "Pig's Eye," and called it St. Paul's.

During Mr. Putnam's second year, a lot had been donated by Mr. Randall, who was the original proprietor of St. Paul, for a church; and through help obtained from citizens, a house had been built and occupied a short time as a preaching place. In this house, Rev. Henry Summers, Presiding Elder held, in May, 1849, the first Quarterly Meeting ever held in St. Paul. Through some misunderstanding between Mr. Randall and Mr. Putnam, the property reverted to the donor. The deed was returned to Mr. Randall and the money

contributed for church completion by several friends, was given back to them.

The first preaching place in St. Paul was the house of Mr. Jackson, on Fifth Street, between Jackson and Robert, as the streets were laid out on the map, and there were a few houses in that direction. The Methodist preachers of these earliest days gratefully remember Mr. Jackson and wife, whose kindness and hospitalities they frequently enjoyed.

In the spring of this year, 1848, Benjamin F. Hoyt, a local deacon of the M. E. Church, moved with his family to St. Paul. During the year Mr. Close resided at Stillwater but preached at St. Paul. He organized the first Protestant church at St. Paul. Membership: Benjamin F. Hoyt, Class Leader; Elizabeth Hoyt, James Hoffman, Sarah Hoffman, Sarah McCann, S. Bielansky, M. Bielansky, and James Thompson. The class book, from which these names were copied by T. M. Fullerton, is in the hand-writing of Mr. Close, signed, "St. Paul Class, St. Croix Mission; Henry Summers, P. E.; Benjamin Close, P. C.; organized, St. Paul, December 31st, 1848." From this year St. Paul became a separate appointment.



NORRIS HOBART

CHAPTER III.

MARKET STREET—ST. ANTHONY AND EARLY CHURCHES

AT the session of the Wisconsin Conference, held in Plattville, June, 1849, Chauncey Hobart was sent to St. Paul in the double capacity of Presiding Elder of the Minnesota District and stationed preacher at St. Paul. The other appointments for the Minnesota part of the District were, Rev. Enos Stevens, St. Anthony; and Rev. James Harrington, Stillwater.

During the year in which C. Hobart was pastor, the membership increased to forty-two. It was during this year that the brick church on Market Street was erected and though not completed was used for worship; and at the same time for a public school during the winter. This church was the first Protestant house of worship built in the Territory, and the second brick building. On the arrival of Mr. Hobart, July 31st, 1849, the walls of the church were about two feet high. A new hotel, "The Central," located on Bench Street, (now Second,) was being fitted up for the accommodation of the first Territorial Legislature, which met on the 3d of September. In the parlor of this

hotel Mr. Hobart first preached in St. Paul, and in October the brick church was occupied.

This far-off northern field, to which Mr. Hobart had volunteered to come, consisted, as has been stated, not only of the pastoral charge of St. Paul, but also of the Minnesota District of the Wisconsin Conference, embracing within the Territory of Minnesota: St. Paul, St. Anthony and Stillwater. In Wisconsin: Round Prairie, Black River Falls, LaCrosse and Chippewa. In addition to building a house for his family and preaching at St. Paul and serving as Presiding Elder, he also completed one entire round on his District, with the single exception of Round Prairie, by the 1st of September. He was then elected chaplain of the House of Representatives and served as such in connection with his other duties until October. Then, obtaining leave of absence as chaplain, he left the church in charge of Rev. Matthew Sorin, a superannuate member of the Philadelphia Conference, and spent about four weeks in Illinois and in attending the conference at Quincy. The object of this trip was to raise funds to help finish the church, and he succeeded in obtaining about \$100. In this connection it may be remarked that Mr. Hobart, about a year afterwards, collected from friends in Illinois, New York and Boston, \$485; his friend, Rev. Richard Haney, at his request having secured \$175 from friends in Philadelphia, and another \$100 was given, at his suggestion, by Orrington Lunt, Esq., of Chicago; with which \$760 the church was completed and partially seated.

To Rev. B. F. Hoyt the honor is due of bringing to so satisfactory a completion this building; he devising ways and means and bearing the responsibility of the building and the debt, which in those early days was no small burden. Messrs. Rice and Irving donated the lots, and Hon. H. M. Rice also assisted, generously, in many ways.

Returning about the last of October, Mr. Hobart finished his term as chaplain, and as the Wisconsin portion of the District could not be reached during the winter, he engaged as teacher of the public school, which was held in the church, for the next three months. From among his nearly thirty pupils of that first male school in the Territory, some of the most creditable business and professional men have gone forth, an honor to their city, their State and their schoolmaster.

Names of the membership of the M. E. Church at St. Paul, including all that had united with it up to December, 1849: Stanislaus Bielansky, Mary E. Bielansky, Julia A. Bevans, J. W. Brinsmade, Ann. S. Brinsmade, N. Barber, Nancy A. DeWebber, Wm. Freeborn, Matilda Freeborn, Jonathan Frost, Mary Frost, B. F. Hoyt, local deacon; Elizabeth Hoyt, James Hoffman, Sarah Hoffman, Betsey C. Hobart, Joseph Lundbeck, John H. Murphy, Mary A. Murphy, Nathaniel McLean, John A. Wakefield, Eliza Wakefield, Andrew Wilkins, Sarah McCann, Comfort Barnes, Mary Barnes, Wm. Bryan, O. B. Bromley, Emily Chase, Thomas M. Finch, Susannah Finch, Wm. C. Huggins, Margaret Harshman, L. Noble, Algina Brom-

ley, and George Perry and Nelson Shattuck, soldiers at Fort Snelling.

C. Hobart was succeeded in St. Paul, by Rev. L. Dickens, under whose ministry the society prospered. Quite a number were converted and added to the church, and it was considerably strengthened by immigration. The minutes for this year show, among other interesting items, that the preacher's claim of \$100 was paid in full.

Brother Dickens was succeeded by Rev. T. M. Fullerton; C. Hobart continuing on the District. At the close of the year 1850, Mr. Dickens reported forty-seven members.

On account of ill health, Rev. T. M. Fullerton did not reach St. Paul until August 13th. Friends met him at the landing with hearty greetings, but no room could be found for the new preacher in any public house, and for the night only could he find lodging with a friend. The next morning he considered himself fortunate in securing the use of three small rooms for a month or two, and into these he moved his household goods and family. Two weeks from the day of landing, Brother Fullerton and wife buried their only child.

A parsonage for this charge was soon after commenced on the lot north of the church. The little brick house was completed without delay, the pastor assisting in the carpenter work. It was occupied as intended for several years, when it was sold. Mr. Fullerton was continued the second year in St. Paul.

From the unsettled condition of the people,

these were necessarily hard years. It was sometimes doubtful whether enough would stay to maintain a church. The membership varied from forty to seventy-two. The demands for money to open farms, build houses, engage in speculation, etc., were so great that the contributions of the members were restricted to the smallest sums. At the beginning of the second year, (1852,) the missionary appropriation was cut off, and about the same time the membership was reduced to forty, most of whom were females; yet the claim of \$450, including \$150 from sale of old mission property, was raised for the preacher that year, which looks as though the women of the church, then as now, might be safely trusted with her interests. The following spring Mr. Fullerton received the appointment of register of the land office, located at Stillwater, and removed thither. Rev. Matthew Sorin was employed by the Presiding Elder, to fill out the remainder of the conference year at St. Paul.

In the spring of 1852, the friends of temperance in St. Paul, and throughout the Territory, became so thoroughly convinced of the evil effects of the liquor traffic and the drink habit, that they all united to secure the passage of a law prohibiting the importation and sale of intoxicating liquors as a beverage. During this effort they were favored with a visit from General Riley, then a noted temperance leader and orator. He spoke on the evils of intemperance, several times while in St. Paul. On one of these occasions quite a large audience

had gathered on the corner of Third and Robert Streets, and the General had mounted a large dry goods box and commenced speaking. About the same time a young man rushed out of a neighboring saloon, hastened through the crowd, and before those around were aware of his intent, seized the box on which the speaker stood and attempted to upset him. Quickly perceiving his object, the General stepped in safety to the ground. The young man at once retreated back to the saloon; but before reaching it, General Riley, pointing towards him exclaimed solemnly and tenderly:

“That young man will not live six months!”

This remark made many of those who were present on this occasion lay the matter more seriously to heart, when it was found that in just four months from that day Rev. Matthew Sorin was called to preach the funeral sermon of the same young man. This sermon was never forgotten by those who heard it. The coffin had been brought and placed in front of the saloon on Robert Street and the preacher took his place beside it. Hundreds of people stood around, many of whom knew that the young man had come from a respectable family, had destroyed himself with strong drink, and had died in a neighboring garret of delirium tremens. Brother Sorin announced his text in that commanding and impressive tone which always riveted attention:

“I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away, and lo! he was not; yea, I sought

him, but he could not be found." Psalm xxxvii: 35-36.

He described the wicked man's career, the home of luxury and affluence; the fast young man "spreading himself" with cigars and horses and long nights of dissipation in the gambling saloon and the houses of debauchery. He portrayed in the most terrific manner the power of habit, the successive steps of vice, and the fearful results of a life of sin. Then he turned to look for the end of such a man, when, lo! he had passed away and could not be found. He sought him at his home. He looked at the bright-eyed boy at his mother's knee. He went to the college; but the young man who had stood at the head of his class, was gone. He followed him to St. Paul. He found the office where he began his profession as a lawyer, locked up. He went to the saloon and talked to his comrades, and they pointed to a lonely garret. He ascended the rickety stairs, looked at the abode of wretchedness, and saw in the corner the straw on which he had died. And he was told some friends had come and taken the body away. Then he paused a moment and cried in the most impassioned accents: "Oh, John! John! where are you?" Then, turning slowly around to the coffin, which he seemed not to have seen before, he pointed his long arm toward the box, and stooping down as if to embrace the lost boy, he exclaimed: "I have found him! I have found him!" Another moment and he turned to the weeping crowd and said: "Oh, men! men!

come and see what sin has done!" And then he walked away and left them to themselves and their reflections.

But to return. These discussions on temperance were continued, and earnest efforts for the suppression of the liquor traffic were made. In these the Methodist Church was pronounced, and decidedly, in the lead. Among the able advocates of the cause and helpful in the support of temperance, was Lieutenant Johnson, of Fort Snelling, now General Johnson, of St. Paul. These efforts were rewarded by the passage of a bill introduced by Dr. J. H. Murphy, prohibiting the manufacture and sale of intoxicating beverages in Minnesota, except for medicinal, mechanical and sacramental purposes. Evidently the idea of unfermented wines for the last named holy use had not then been thought of.

This Prohibitory Law continued in force during the winter while the steamboats could bring up no fresh supplies of intoxicants; but with the arrival of the first boat in the spring, there came Satan also in the shape of a cargo of whisky. Anticipating this attempt to disregard the will of the majority, a strong posse of citizens was on hand to receive, and, if need be, to destroy the prohibited liquor. A compromise was finally agreed on; the owners of the liquor pledging themselves that it should remain unopened, under lock, if the officers of the law would allow it to remain without destruction until the constitutionality of the Prohibitory Law could be tested. Minnesota was, at

the date of the arrival of that cargo of liquor, so fortunate as to have upon the bench an honorable, upright man. But the children of darkness, who are "wiser in their generation than the children of light," hastened to Washington, prevented the confirmation of this man and secured the appointment of one Hayner, to the judgeship of the Territory. This man declared the Prohibitory Law of Minnesota unconstitutional, and the carnival of death and hell began again and has continued in the State ever since.

In 1853, Rev. John Kerns was transferred from the Indiana Conference and appointed to St. Paul. This year was a trying one, politically, to the new Territory and St. Paul was especially the centre of difficulty. Says Neal in his history: "In forty-one months, that is, from the organization of the Territorial government until the convening of the Fourth Legislative Assembly, on the 5th of January, 1853, the few bark-roofed houses of the little village of St. Paul, with a mongrel population of French and half-breeds, had been transformed into a city of thousands, in which commerce had built its warehouses, religion had its temples, luxury and wealth had erected for their abode comfortable and ornamental homes, and a two-story brick capitol reared its swelling dome."

Everywhere throughout the Territory life and growth and civilization had sprung up as if by magic, and an era of almost fabulous prosperity seemed to be dawning. How much of this almost unexampled prosperity was due to the influence of

the Methodist Episcopal church we shall not undertake to decide. The fact that she was then, and still is, keeping step with the foremost in settling the new country, no doubt influenced many to seek a home within its borders.

The birth of the Territory of Minnesota occurred but four months previous to the organization of the Methodist Church in the little village of St. Anthony. The first event took place in March, 1849; the second, in July. The population of the town was then three hundred, casting sixty-nine votes at the Ramsey County election of that year.

Rev. Matthew Sorin organized into a society all the members of the Methodist Episcopal church, then living in St. Anthony, and appointed Dr. Ira Kingsley leader.

Matthew Sorin bears an honored name in the history of Methodism in Minnesota, and in the history of the Methodist church in the aggregate in this country. He was an eloquent and able preacher. He spent a few weeks that year in Minnesota whither he had come seeking health. Afterwards he settled at St. Paul and still later at Red Wing, at which city his name is commemorated in one of the most beautiful of its bluffs, Mount Sorin. After leaving Minnesota, where he had regained his health, he was in 1865 made Presiding Elder of the St. Louis District, where he remained four years. Then he was Presiding Elder of the Kansas City District, four years. In 1873 he was stationed at Austin, Missouri, and

afterwards at Rollo. He was stricken with paralysis in 1879 and died at Golden, Colorado.

The first stationed preacher at St. Anthony was Enos Stevens. He was appointed as a missionary to the Falls of St. Anthony. His circuit included Fort Snelling, Red Rock, Cottage Grove, Point Douglas and Bissel's Mound. He is said at that time to have been of meagre education, though later he devoted several years to the study of hydropathy in which branch he received his diploma. He was of vigorous health and firm constitution, and was a typical Methodist pioneer "circuit rider." He carried all he possessed of this world's goods, in his saddle bags except his horse, and finding that he would be an encumbrance in his work, he disposed of him and traveled his circuit on foot. He was zealous and eccentric. He had a good revival at Point Douglas and formed there a class of twelve members. The conference of 1850 appointed him to the Delavan Circuit on the Racine District. In 1851 he was sent to Round Prairie, Minnesota District, and after that, by the advice of his Presiding Elder, Rev. Chauncey Hobart, he located. The occasion of this advice was, that while at Delavan he had married a woman who had professed to be converted during the revival which he had there, and where two hundred had been converted. She proved to be a most disagreeable companion and as unlike a Christian as can be well imagined. It was her custom to get up in the congregation and declare that what her "husband had preached was false," and she could "contradict every word

he had said," etc. This intolerable burden he bore with commendable forbearance; but as such conduct on the part of his wife was an injury to the cause, it was thought best that he should locate. He died near Baraboo, Wisconsin, in 1856.

Mr. Stevens was succeeded by Rev. C. A. Newcomb, who remained two years. Services were held in the school house alternately by the Methodists, Presbyterians and Baptists. Brother Newcomb found the membership numbering fifteen and when he left, in 1852, it had increased to thirty-eight. This increase was largely due to immigration.

Brother C. A. Newcomb had been educated for the practice of law. He was a young man of good preaching ability, but without much force of character. Unfortunately, his wife to whom he had been lately married, was much better qualified to fill another place than that of a frontier Methodist preacher's wife.

During 1851-52, the little M. E. Church of St. Anthony was wonderfully blessed in the Christian character of the elect ladies who did the most to plant the church there. Unceasing in prayer and in the courage by which they inspired others, they labored to sustain the religious services and the Master's cause. Their faith and zeal were not measured by the day of small things; but they toiled, as if with prophetic eye they saw the wonderful growth of the church in the not distant future. Brother Newcomb did not quite finish his second conference year at St. Anthony, and the

pulpit was supplied by Rev. E. W. Merrill, a local preacher of the M. E. Church, who continued to preach occasionally in said church, until 1853. Mr. Merrill, while thus serving the society so acceptably, was principal of the newly opened preparatory department of the University of Minnesota. It is stated that he was never properly paid for his services to the church, if indeed he were paid at all. This, with perhaps some other discouragements in a financial point of view, led him to join the Congregational Church. Mr. Merrill was thus intimately connected with the two oldest institutions for the uplifting of the State to "whatsoever things are pure." He still lives at Lincoln, Nebraska, and is kindly remembered by some of the old members of the church and by many of his former pupils.

At the conference of 1852, held at Waukesha, Rev. Eli C. Jones was appointed to St. Anthony Falls Mission. At the beginning of this year it appeared that "the hour had struck" for the erection of a church edifice, and the Presiding Elder made considerable effort to secure means for such a purpose. While C. Hobart attended the General Conference of 1852, at Boston, he so interested Bishop Janes in the project and necessity of a M. E. house of worship at St. Anthony, that the Bishop secured for him a loan of \$500, without interest, from "Zacheus," of Baltimore, on condition that it should be loaned to any Methodist society that could build a church for \$250. Mr. Hobart also secured the gift of two lots for the church, on

which still stands the first M. E. Church and parsonage. This money served as a nucleus for the ingathering of other funds. To Rev. B. F. Hoyt, of St. Paul, was loaned \$250 on interest, and the contract was let to the pastor, Rev. E. C. Jones, for \$1,000, he agreeing to finish it completely. Brother Jones worked hard, and after having the frame blown down in a high wind, he finished it, and the Methodist Church of St. Anthony became a living, working power for good. The labors of the pastor on the church, and to sustain a newspaper, which he edited, detracted from the effectiveness of his Sunday sermons to a very considerable extent. He remained two years, and though not popular, nor as well sustained as he should have been, he left the church in a prosperous condition, the membership having risen to seventy-two.

Of the \$500 loaned by "Zacheus" for church building purposes in Minnesota, \$250 were loaned to the trustees of the M. E. Church at St. Anthony. The obligation to refund this, could not be perfected until the deed for the property, on which the church stood, was recorded. And as the deed had to be sent to Boston to be signed, the obligation was not perfected until the close of Mr. Hobart's four years term of service, when he was appointed to Milwaukee.

The second \$250 of the \$500 was loaned to B. F. Hoyt on interest. Five dollars of this interest was used to pay for the rent of a hall in Hudson, in which to preach, Hudson then belonging to the

Minnesota District. The note on B. F. Hoyt and the account and claims on the trustees of the St. Anthony M. E. Church, were turned over by C. Hobart to his successor on the District, Rev. David Brooks.

Rev. John Benson, a member of the East Maine Conference, like many others, came to Minnesota in quest of health. He arrived at St. Anthony on the third day of June, 1852, and a few days after preached the funeral sermon of a young man who had died in the government miller's house, occupied by a Mr. Tuttle.

This was probably the first sermon preached in what is now the city of Minneapolis, on the west side. Soon after this, a class was organized by Rev. A. C. Godfrey, a brother of Ard Godfrey, superintendent of the saw mills on the east side. Its members were: Brother Godfrey and wife, Sister Tuttle and her mother, and Mrs. Steele, the mother of Frank Steele.

At this time the west side of the river was still included as a part of the Fort Snelling military reservation, and the settlers were only permitted to erect their cabins and shanties by the authority of the officers of the fort. Colonel Stevens had built a ferry-house on the west side and was then running a ferry. In addition to the houses occupied by Mr. Tuttle, Colonel Stevens and Mr. Godfrey, there were a dozen shanties and rough board houses on that side.

In 1852 the St. Peter's Mission included Minneapolis, Shakopee, Fort Snelling, Kaposia and

Cottage Grove. To this mission, Rev. Samuel L. Leonard was appointed.

In the early part of November the Presiding Elder, Chauncey Hobart, held the first Quarterly Meeting for the St. Peter's Mission, at the house of Brother Godfrey, which would be about half-way between Washington Avenue and the river and near Fourth Avenue South, in the present city of Minneapolis. The Presiding Elder was assisted by Rev. Matthew Sorin who accompanied him. The meeting was commenced with due formality and observance of time-honored usages. At two o'clock P. M., on Saturday, preaching by the Presiding Elder to a congregation of about twenty souls. In the evening Brother Sorin preached. On Sunday the Presiding Elder preached, at eleven A. M., to a congregation of twenty-five. And he did his best, realizing to be true what he had found by blessed experience very many times, that God is in the assembly of his saints, whether they be many or few. It was a time of blessing, and the little class was greatly encouraged. After preaching, the sacrament of the Lord's Supper was administered when about ten partook. In the evening Brother Sorin preached and had a good time. The following spring, Brother Leonard was directed by his Presiding Elder to confine his labors to the settlements below the Minnesota River, and Brother E. C. Jones, of St. Anthony, was requested to take charge of the class on the west side. About the time of this change, Brother J. W. Dow had built a house some four miles above Minneapolis in

which Brother Dow and Brother Jones frequently preached, the congregations varying from fifteen to twenty.

During the year 1853-54, and while Brother Jones had charge of the mission on both sides of the river, Brother J. P. Plummer settled in Brooklyn and built a house, after which that became the preaching place and a class was organized there by Brother E. C. Jones, whose members were: J. W. Dow, leader; Susan Dow, Louisa Denham, J. P. Plummer, Harriette Plummer, Naomi Johnson. This was the nucleus of the Brooklyn Circuit and the several charges which have sprung from it.

Rev. S. L. Leonard continued on the St. Peter Mission, preaching at Kaposia, Hastings, Point Douglas, Cottage Grove, North Pepin, and Reed's Landing. At Kaposia Brother Leonard organized a class of seven members, whose names were: Rev. John Benson, leader; (Brother Benson had lately taken up a claim in that neighborhood and had preached in the house of Sylvester Cook, after which the class was organized.) Mrs. Mary G. Benson, Mrs. Anna Bromley, Wm. Bitley, Mrs. Alzina Bromley, Mrs. Finch and Mrs. A. French. The last named member of this class was the first Methodist who had settled in Minnesota long before it was the abode of civilization. She was an exemplary Christian woman, remarkable for her steadfastness and courage. She was married to Alpheus R. French, of the U. S. A., November 29th, 1836, at Fort Snelling, by Major Taliaferro, and died July 15, 1865. Her husband and two sons

had been gallantly defending the old flag in our civil war; had been absent four years, and the occasion of her death was the excitement attending the return of her second son, commanding a company of the heroic "Fifth Minnesota Volunteers." The exertion necessary to see her son, as with his company he went up the river to Fort Snelling, was too much for her enfeebled frame, worn with long watching and the endurance of many hardships. A hemorrhage ensued which terminated her life in a few hours. She was at the time a member of the Market Street Church, of which the writer was pastor. She died well.

Brother Leonard, who traveled his extensive circuit, was prone to wanderings, and has been known to have been lost several times. He usually read or studied as he walked and becoming absorbed in his book forgot to look in which direction he traveled. One morning, putting some biscuits in his pocket, he set out to walk from Kaposia to Dr. Foster's (Hastings). He became so much interested in the book which he was reading that, as usual, he had traveled on without noticing his whereabouts. Noon came, afternoon, night. Just before dark he thought he saw a house on the right. Leaving the trail he started towards it, but only to find it a hazel rough. On he went, having not the least idea in which direction he was going—after midnight he stopped at the foot of a tree. He did not sleep much, the howling of the wolves was too loud and too near. The second day he traveled on, and spent the night as before at the foot of a tree.

The third day, about five in the morning, he heard a steamboat whistle and directed by the sound, about nine o'clock reached Dr. Foster's. During the years he was on the St. Peter's Circuit, he lay out seven nights, and as there was not a settlement between him and the Rocky Mountains, a kind and merciful Providence only could have preserved him from perishing.

STILLWATER, 1849-53.

From the earliest settlement of Minnesota, Stillwater had attracted the attention of capitalists on account of its lumbering interests. It was for a number of years the base of supplies for this business. Here Mr. McKensie had erected a saw mill; a hotel had been built, and several warehouses, stores and saloons. It was the head of steamboat navigation on the St. Croix, and altogether the most important town in this part of Wisconsin Territory.

The Kavanaughs had both preached here; so had Hurlburt and Putnam and Close, and to this promising field of hard labor, the Wisconsin Conference, at its second session, held June, 1849, appointed Rev. James Harrington. The population at that time numbered about five hundred, and it was considered, from its size, wealth and lumber interests, the principal town in the new Territory of Minnesota, and there the State Prison was located in 1849.

Brother Harrington was a warm-hearted, earnest, competent man, and his preaching and labors

were productive of good results. By the middle of November, twenty-five had been taken into the church; the most of whom had been converted or reclaimed. The prospect was most encouraging for a large ingathering. The following spring, Mr. Harrington built himself a house, and plans were made for the erection of a church. Brother Harrington was returned to Stillwater for the second year; moved into his new house and commenced the building of the church, when he was taken ill with dysentery and died in a few days. His death was quickly followed by that of his wife.

The death of Brother Harrington was a great drawback to the interests of the M. E. Church. It was also a great grief to his Presiding Elder, who sorrowed for him as for a brother beloved.

But thus in our weakness and ignorance, and in our neglecting to observe the physical laws of our being, written just as imperatively in our bodies as is the moral law in the Word of Life, for our social and spiritual natures, do we thwart and hinder the good pleasure of our God, and retard the work of salvation. So fell at his post one of the best of the early preachers of Minnesota. He died in the triumphs of that holy faith which he had preached to others, rejoicing in Christ his Almighty Savior. Brother Harrington's remains and those of his wife lie side by side in the cemetery at Stillwater.

This sad event made it necessary to change Brother Lemuel Nobles from Red Rock and Point Douglas, to which he had just been appointed, and

put him in charge at Stillwater and Willow River; while a local preacher, Rev. C. W. Harris who had lately came from Michigan, formerly a member of the Genesee Conference, supplied Brother Noble's work.

Mr. Noble's was succeeded by Rev. G. W. Richardson in 1851, and in 1852, by Rev. Richard Dudgeon. During this conference year Rev. T. M. Fullerton was appointed register of the land office at Stillwater, as above noted, and removed there.

Whatever of church building had been undertaken by Mr. Harrington, had fallen into decay and forgetfulness. The timbers which had been upon the lots, and which lots had not yet been paid for, had been used for other purposes. The little society had been scattered, or gathered into other folds, so that when Brother Fullerton went to Stillwater he found no Methodist class. It must be borne in mind that in addition to Stillwater, Reverends Richardson and Dudgeon preached and labored at Hudson, Marine, Arcola, Osceola, St. Croix Falls, Taylor's Falls and Sunrise, and at these points there were fruits of their labors.

On the 10th of November, 1853, Rev. T. M. Fullerton, then in the land office, organized a class at Stillwater whose members were: T. M. Fullerton, leader; Jannet M. Fullerton, Nancy Cove, Sarah Young, Harriet Anderson, Moses Click. This class met at Brother Fullerton's house.

RED WING TO 1853.

"Red Wing's Village," as it was called in the

summer of 1849, contained a population of three hundred Sioux Indians. The only white population being Mr. Aitkin, wife and child, and Rev. J. W. Hancock, these gentlemen having been sent out by the American Board of Foreign Missions, and a Mr. Bush, the government farmer. The Indians lived in bark huts scattered over a small portion of the present city. A little further back was a large corn field, which the Indian women cultivated. Red Wing had been occupied by two Swedish missionaries several years but was abandoned by them and was re-occupied as stated above.

In the spring of 1853, Rev. Mr. Nutting and Chauncey Hobart came to Red Wing and the latter preached in the mission school house of the Presbyterian Mission. This house stood near the corner of Bush and Third Streets. There were about twenty white people in the village. This was the first Methodist sermon preached in Red Wing. At the treaty in 1852, the Indians entered into a stipulation to vacate this part of the country as soon as the grass grew in the spring. This was carried out by all but a small part of the Red Wing band, some of whose people and their children may still be seen, occasionally, in the streets.

In the fall of 1853, Rev. Norris Hobart, who had settled some miles above the Falls of St. Anthony, and who was the first Methodist preacher above the falls, held a quarterly meeting in Red Wing, by request of Rev. D. Brooks, Presiding Elder. He preached in a little log building near the upper end of Barn Bluff, occupied as a resi-

dence by Henry L. Bevans. Mr. Hobart preached twice on Saturday and also on Sabbath, and administered the sacrament. Nearly every white resident was present. As the Indians moved to their reservation, white settlers immigrated rapidly to Red Wing and its vicinity, and there were soon indications of industry, enterprise and religious and educational interest in the village.

PINE BEND, 1852-53.

The 1st of September, 1852, Rev. John Benson preached the first sermon at Pine Bend, in the house of William Bissell, the first settler at that place. Mr. Benson organized a class there, consisting of: William Strathern, Mrs. Strathern, James Wallace, Mrs. Wallace, Solomon Sears, Mrs. Sears, Thomas Hamp, Mrs. Hamp, and George Pember-ton.

WABASHAW, (WINONA) 1852-53.

Brother Samuel Watts, on the Wabasha Circuit, had preached a few times at Minnesota City. He organized a class there whose members were: William T. Luark, leader; S. A. Henderson, Margaret Henderson, J. S. Denman, and Hester A. Corbin. Mr. Watts immediately after left the work on the west side, and did not return during the year.

In 1854, Rev. David Wing, a brother-in-law of Bishop Peck, had been employed by the Presiding Elder of the Prairie du Chien District, Rev. A. Brunson, on the Monteville Mission. This in-

cluded that part of Minnesota lying west of the river from Reed's Landing down to the Iowa line. Brother Wing, during the summer, visited Winona, then known as Wabasha Prairie, containing about fifteen rough board houses, in one of which he preached. He also preached at Minnesota City, Stockton, St. Charles, Warren, Caledonia, Brownsville and Richmond. And his were the first sermons preached in these places, excepting the first named, when Brother Watts preached once in 1853. At Richmond a class was organized. After six weeks of hard work, traveling the country without a horse, Brother Wing returned to the east side of the river, having footed it several hundred miles, without roads, preached between twenty and thirty times and worn out his boots and clothes. He received for his labors \$7, all from Wisconsin, not a cent from Minnesota, \$1.50 of which he paid for a ride on the steamboat, in order to get up the river to go on with his work. He traveled with satchel and umbrella and a stout hickory stick, (the last he used to kill copper-heads and rattle-snakes,) following Indian trails, marked trees, among the brakes and weeds which were often up to his head, and frequently nothing to guide him but his own common sense.

On one of his journeys, waiting to get across the river, he was seated at the foot of a tree, reading, when a man came along with a canoe seven or eight feet long, designed for one man. It looked risky but steamboat fare was very high, and he had little money, and must get over the

river to meet his appointment. After hailing the boatman, or canoeman, and interrogating him, he was informed that "if he could sit right still he would take him across." Brother Wing sat down, closed his eyes and began to sing, and kept on singing until fairly out in the middle of the river. Then he opened his eyes and found they were likely to get over safely. These were the days when heroes were developed by the toils which they endured for the Master.

The Minnesota District of the Wisconsin Conference in 1849, had on the Minnesota side, three appointments: St. Paul, C. Hobart; St. Anthony, Enos Stevens; Stillwater, James Harrington; and on the Wisconsin side, Round Prairie, Black River Falls, La Crosse and Chippewa. The three Minnesota appointments included all the country on St. Croix and Mississippi as far as St. Croix Falls on the St. Croix, and Sauk Rapids on the Mississippi; and on the Wisconsin side, the appointments included all the country above Prairie du Chein on the east side of the river.

In 1850 the district was enlarged, including all of Minnesota and all of Wisconsin north and west of the Wisconsin River, as far up as Dell Creek, now Kilbourne City.

In 1851, because of the increasing settlements in Minnesota, and because of their inaccessibility, three appointments along the Wisconsin River were left off: Baraboo, Sauk Prairie, and Pine River.

In 1852, settlements were springing up on the

west side of the river, in Minnesota, from the Iowa line to Fort Ripley, and in Wisconsin from Prairie du Chien to St. Croix Falls. All this vast country, with its immense prairies, great forests, high hills, rivers, swamps and sloughs, without roads or bridges, was included in the Minnesota District and traveled by the Presiding Elder, C. Hobart, for four years. There was so few men on the work, and but two of them ordained, that he was obliged to attend each Quarterly Meeting in order to administer the sacrament and supervise the work. It was very laborious, but the success of the cause more than repaid for the hardship endured.

BENTON COUNTY MISSION.

At the Baraboo session of the Wisconsin Conference in 1853, it was decided that all the country above the St. Anthony Falls should be included in the Benton County M. E. Mission, and James H. White was appointed missionary. This mission covered a tract of country about one hundred and thirty miles in length, and in this entire work at the time there were but two Methodists. These were Lucy Olmsted, in Benton County, residing near Fort Ripley, and Mrs. Becker, residing on the west side of the Mississippi near Sauk Rapids.

Until December 10, 1853, the preaching places were at Anoka, in a school room, at first, later in an unfinished flouring mill; in Itaska, at Brown's Tavern; in Elk River, at the houses of Mr. Jameson and Mr. Donley; at Thomson, at the tavern; at Sauk Rapids, in the court room; at Wautab, at the

house of D. Gilman; at Platte River, at the house of Mr. Depews; Swan River, at Stewart's tavern; Belle Prairie, at the school house; Fort Ripley, at the house of Mr. Olmsted; Chippeway, at the house of D. Henderson. Excepting Chauncey Hobart, who visited this region of the country, the preceding spring and preached at Fort Ripley, and had preached at Itaska in 1852, Mr. White was the first Methodist who traveled over and preached at the settlements in this extended tract of country.

The first Quarterly Conference for this mission was held at Belle Prairie, December 10, 1853. David Brooks, Presiding Elder, and James H. White, preacher in charge, present. The minutes of that Quarterly Conference show that in answer to the question, "Have the general rules been read in the societies?" the reply was, "There are no societies."

In 1855, Benton County Mission was divided into three parts, called, Monticello, Belle Prairie and Anoka. S. T. Creighton was appointed to Monticello and Anoka, and Belle Prairie was left to be supplied. As Mr. White had left his work in 1855, Anoka and Monticello had been supplied the latter part of that year by Brother Kemp, and Belle Prairie by Robert Hoover. Brother Kemp died during the following year, 1856, while supplying the work, and Mr. Hoover continued as supply at Monticello until conference. In 1856, O. P. Light was appointed to Anoka. At the conference of 1857, the Monticello district was formed, the appointments for which were as follows: Monticello district, S.

T. Sterrett, Presiding Elder; Monticello, N. Lathrop; Anoka, to be supplied; Fremont, B. Blaine; North Minneapolis and Harmonica, John Hooper; Sauk River, J. Bursell; Minneapolis, J. D. Rich; Painesville, supplied; Dayton and Crow River, O. P. Light; Belle Prairie, A. J. Nelson; Little Falls and Platte River, R. Hoover; Minnetonka, known as Harmonia in 1857, had been organized by Rev. H. Elliot, a superannuate member of the Erie Conference in 1855, who supplied the charge that year.

MANKATO, 1853-55.

The first Sunday in July, 1853, C. Hobart preached the first Methodist sermon in Mankato, to a community of nearly two hundred. The town had been settling up since spring. On this trip of two weeks in which he visited Mankato, St. Peter, Traverse de Sioux, Le Sueur, Henderson and Shakopee, Mr. Hobart arranged with the proprietors of the several towns for from two to six lots in each for church purposes; these to be marked on the plats, as so donated, and to be recorded as soon as recorders' offices were established. The memoranda of these donations were handed over to Rev. David Brooks.

In 1855, Rev. Louis Bell was sent to the Mankato Mission, including Mankato, St. Peter, Le Sueur, Belle Plain, and several other neighborhoods. Brother Bell kept up preaching at Mankato and organized a society, and built a small church at Traverse de Sioux.

In August, 1853, the Wisconsin Conference met



DAVID BROOKS.

at Baraboo. The appointments for the Minnesota District were: David Brooks, Presiding Elder; St. Paul, John Kerns; St. Anthony, Eli C. Jones; Shakopee, Richard Dudgeon; Stillwater, T. M. Fullerton, supply; Prescott and Hudson, N. Hobart; Sandy Lake, Samuel Spates; Benton County, J. H. White; St. Peter, to be supplied; Red Wing, Matthew Sorin, supply; C. Hobart appointed to Spring Street Church, Milwaukee.

The second Presiding Elder of the Minnesota District, and who was now to assume the responsibility of directing the growth of our Methodism in these fast extending settlements, was our worthy friend and brother, Rev. David Brooks.

ST. PAUL, 1853-55.

Of the churches in the extended district the one at St. Paul naturally demands first attention, being located at the State Capital in what was to become a great political, social and commercial as well as religious center. These years of 1853-54-55, in the development of the history of that city and of the growth of our Methodism, were years of struggle; when, as in all similar attempts to build up a city and a Christian civilization, the elements of evil appeared to strive for the mastery, and the progress of truth and righteousness was slow and difficult. In St. Paul, Rev. John Kerns served the church well and faithfully for two years; years of earnest labor, and yet the numbers of membership decreased. This was owing to several causes for

which he was not responsible. The country was opening up on the west side of the river and the people from St. Paul were largely making for themselves homes there; and among these were many of the members of our church and congregation. Then these years were marked in the history of St. Paul, as periods of political rancor and suspicion. In 1853-54-55, friends, "who in the earliest territorial movements had stood shoulder to shoulder, were now bitterly opposed to each other, withstanding to the face and maligning former friends. Then, too, the project of the incorporation of the Minnesota and Northwestern Railroad Company was attended with the most intense, popular and political excitement, which centered in St. Paul." [See Neil's History of Minnesota.] These things fostering a spirit of worldliness and animosity, antagonistic to the spirit of the Lord Jesus Christ and to the teachings of the Methodist Church, were evidence of a decline of spiritual interest and power. "No man can serve two masters."

In 1855, John Pennman was appointed to St. Paul. This man has left behind him only a record of dishonor and disloyalty. All these untoward influences combined to retard the progress of Methodism in that city during these trying years, and yet who shall say that if each member of the church had been faithful to God and to duty, even these might not have been years of victory and progress?

The Wisconsin Conference of 1855, met in

August, at Racine. Arrangements were then made to divide the Wisconsin Conference into three conferences: Wisconsin Conference including the eastern half of the State; the West Wisconsin Conference, including the southwest part and the northern central part; the Minnesota Conference, including the northwestern part of Wisconsin and the Territory of Minnesota. Three Districts were formed in the part that would become Minnesota Conference, the appointments of which were: St. Paul District, David Brooks, Presiding Elder; St. Paul, John Pennman; St. Paul City Mission, James Peet; Scandinavian Mission, C. P. Agrelius; St. Anthony, A. J. Nelson; Minneapolis Mission, S. Salsbury; Monticello, S. T. Creighton; Bell Prairie, to be supplied; Sandy Lake, S. Spates; Superior Mission, J. Bean; Cottage Grove, R. Mates; Anoka Mission, J. Kemp, supply.

J. Bean, who was appointed to the Superior Mission, never went to his work. In 1856 James Peet was sent to the work, and remained about three years.

R. Mates went to his work at Cottage Grove; did it like a true man and had a year unmarked by any special changes or difficulties, neither was there any material progress.

Red Wing District, John Kerns, Presiding Elder. Red Wing, C. Hobart; Hastings, J. G. Johnson; Mendota, supplied; Shakopee, Lewis Bell; Mille Lac, Jacob Folstrom, supply; Stillwater, G. F. Hilton; Osceola, supplied; Hudson, S. T. Sterritt, supply; Prescott, G. W. Richardson;

Traverse de Sioux, supplied; Mankato, supplied; Cannon River, T. M. Kirkpatrick; Marine, C. C. Kidder; Hamline University, Jabez Brooks, principal preparatory department. Winona District, Norris Hobart, Presiding Elder. Winona, supplied; Reed's Landing, Dwight Kidder; Caledonia, John Hooper; Richland Mission, J. L. Dyer; Chatfield, B. Crist; Elk River, supplied; Norwegian Mission, supplied; Cedar River, supplied; Kansas Mission, Wisconsin, C. Kellogg; Chippewa Falls, Wisconsin, supplied; Oronoco, supplied; Monteville, D. O. Van Slyke. The Winona District embraced sixteen counties, seven in Wisconsin and nine in Minnesota. "The difficulties and hardships of traveling on this wide range of country," writes Brother N. Hobart, "can better be remembered than described. Roads and bridges, there were none within its bounds; rivers, many to ford or swim, and sloughs more to be dreaded.

ST. ANTHONY, 1853-55.

Brother Eli C. Jones was succeeded in 1854, by Rev. S. T. Creighton, supply. Brother Creighton occupied the field part of one year with energy and success, and was well sustained by the church; but before the close of the year, he became interested in a financial scheme which was the taking of a claim, laying out a town (Monticello), and the building of a mill. As a matter of course the work of the church was injured and he himself suffered loss. At the time that he left St. Anthony for

Monticello, the membership was seventy-nine. Brother B. F. Hoyt, of St. Paul, and Brother N. Kellogg, of St. Anthony, had supplied his lack of service.

During the spring of 1854, the Winnebago Indians, on their way to the Blue Earth Reservation, spent some days at St. Anthony amusing the people with their dances and war songs. On the Sabbath of their stay and while Mr. Creighton was preaching, some one, bent on mischief, induced a band of Winnebagoes to go to the church, telling them the people who lived there would be pleased to have them dance and would pay them liberally. So they came and surrounded the church, peering in at the windows with their dusky faces. The effect may be imagined. Many of the worshipers rushed out unceremoniously, and did not discover the joke until too late to return.

Mr. Creighton was followed as pastor by Rev. Andrew J. Nelson, who remained one year and did good work. About mid-summer of this year, the Rev. Mr. Adams, a revivalist and local preacher of the Methodist Church, visited St. Anthony. A lively religious interest was aroused and many were converted and added to the church. Brother Nelson had energy and courage and was also a man of culture and education. These qualities, probably, induced the conference later to select him to conduct an educational institution at Belle Prairie. This effort resulted unfortunately. The school was opened with encouraging prospects, but a series of misfortunes fell upon the country

in the year in which it was opened (1857), which led to the abandonment of the enterprise. A flood of grasshoppers had in 1856 destroyed all the crops in the upper Mississippi country. Mr. Nelson had hauled provisions from Minneapolis to feed the starving people, and had spent everything he had. A further account of Rev. A. J. Nelson's endurance and courage will be found under the head of Benton County.

Osceola was supplied by E. Eddyvane, another Yorkshire Englishman, and a failure.

Hudson was supplied by S. T. Sterritt, a transfer from the Illinois Conference. He found there a class which had been organized the year before by Nev. Norris Hobart.

Prescott was supplied by G. W. Richardson. The class here had been organized since the summer of 1853, when the last Quarterly Meeting for the Red Rock Charge, and which included Prescott, was held. This Quarterly Meeting, which was the first in the county, was held in the barn of Mr. MacMurphy, which was the first barn built in the county; Richard Dudgeon then preacher in charge. Mr. MacMurphy still lives, and frequently refers to the meeting alluded to, with considerable pride.

T. M. Kirkpatrick was sent to the Cannon River Circuit, which included all the Cannon River country, stretching on to Northfield, Faribault and Morristown. He had made but one trip round his charge when in consequence of D. Brooks having been appointed agent of Hamline, J. Kerns took

the St. Paul District and T. M. Kirkpatrick was made Presiding Elder of Red Wing District, and Noah Laththrop supplied the Cannon River work.

Marine, supplied by C. C. Kidder, was a two week's circuit. Preaching at Marine, Sunday, ten A. M.; Arcola, a few miles above, preaching at four P. M. The alternate Sabbath preaching at Taylor's Falls, ten A. M., and also in the evening. There was a settlement ten miles above Taylor's Falls, Amador Prairie, where lived Richard Arnold, a member of the church. At this point there was preaching every other Monday evening. The entire membership on this circuit was two men and three women. Brother Kidder had rather a lonesome time of it at Taylor's Falls at first. Reaching the place on Saturday, and knowing no one, he stopped at the tavern, and after dinner called on some of the people, and among them W. H. C. Folsom. These were all informed who he was and of his appointment to preach the next day, but no one gave an invitation to stay over night. Returning to the tavern, he preached on Sunday morning and evening to about fifteen persons. On Monday morning he called for his bill, when to his pleasant surprise the landlord (a brother of W. H. C. Folsom), would not take any pay for his board and lodging.

The second Quarterly Meeting for the year was held by the Presiding Elder, John Kerns, at Osceola. At this time Brother Kerns thought best to remove Brother Kidder from Marine to Traverse de Sioux, and at the same time to remove Brother

Hilton from Stillwater to Marine. Stillwater was supplied with Brother Fullerton, who preached once in two weeks during the remainder of the year.

REED'S LANDING AND CANNON RIVER, 1853-55.

In 1853 Reed's Landing, Wabasha, and all below was included in the Prairie du Chien District. D. B. Tracy was appointed to the work, but failed to come.

In 1854, N. Hobart was appointed to Reed's Landing and Cannon River Circuit, which embraced all the English speaking settlements on the Cannon and Mississippi between Wabasha and Red Wing and Cannon Falls and above.

At Wacouta, six miles below Red Wing, preaching was held in the house of Abner Post, occupied by his father's family. A class of twelve members was organized, of which Mr. Pingree was leader. A Sunday School was commenced also, with a library costing twelve dollars.

At Reed's Landing the hotel was the preaching place. It was owned by a Mr. Seva from Maine, and he and his wife were members of the M. E. Church. During the year, two or three Methodist families moved in, but no society was formed.

The first Quarterly Meeting for this circuit was held December 15-16, 1855. As the Catholic Church was being used daily for a school house and there was no other place in which to hold religious service, and the teacher of the school was a Methodist, as a matter of course it was occupied for the

Quarterly Meeting. A good spiritual time was enjoyed, and God was in his word, as the Presiding Elder attempted to expound it. But the "Holy Father" became so enraged at the profanation of a Roman Catholic Church by the holding in it of Methodist services, that he would not allow it again to be used even for school purposes.

On the 20th of May, 1855, N. Hobart preached at Belle Creek, Goodhue County, at the residence of Mr. Hill, the first English speaking settler on the creek. This was the first sermon preached in the town. Shortly after, Rev. T. M. Kirkpatrick, S. P. Chandler and Wm. Herbert settled there, and preaching was kept up frequently. About the time of the June rains of this year, the ground broken by these three brethren was literally swept away. The flood which poured down from Belle Creek was so great that one hundred acres of the turned up turf soil to the depth of six inches, was washed out. This discouraged Brothers Kirkpatrick and Herbert so much that they moved away.

The first camp-meeting held by the English speaking Methodists in Minnesota, was in August of this year, a little above Spring Creek, Goodhue County, where the county poor farm is now located. Rev. David Brooks had charge of the meeting. Rev. Matthew Sorin preached the great sermon of the occasion. Some thirty preachers, mostly newcomers, were present.

On August 18th, Rev. N. Hobart preached at Cannon Falls in the log hotel, and there was

evidence that the Holy Spirit was at work on the hearts of the hearers. On Sunday he preached again in a new store to a full house, and organized the first church in the county west of Red Wing. The members of that class were: Elam S. Pease, leader; Mary Pease, Mary E. Burdan, Hannah L. Sumner, Gracey A. Sumner, Angeline Sumner, Rhoda Sumner, Adelia Burdan, Louisa Dibble, Catharine McGinness, E. N. Sumner, Sylvia Sumner, Robert McCorkle, Charles A. Burdan and George Ladd. This class met four miles south of Cannon Falls. Of this class, three of the Misses Sumner became the wives of itinerant Methodist preachers, members of the Minnesota Annual Conference. Robert McCorkle graduated at Hamline University, became a minister and joined the itinerancy. He afterwards organized a class at Cannon Falls.

RED WING, 1853-55.

The growth of Red Wing (1853-55) had not been more pronounced than the religious influences exerted by the M. E. Church during these years. A class was organized by Rev. Matthew Sorin in November, 1853, of twenty-four members, the largest class recorded when organized up to that time in the Territory. Of this class W. D. Chilson was leader, the members being: Annie S. Chilson, Maria Sweeny, Matilda Freeborn, Julia A. Bevans, Thomas J. Smith, Betsey P. Smith, Rezin Spates, Margaret Spates, Charles Spates, Mary E. Spates, Maria Sorin, Elizabeth Sorin, Emily R. Sorin,

Mary Sorin, John E. Sorin, Susan Sorin, Solomon Rouse, Caroline Rouse, Edward Rouse, Charles Rouse, Mary Rouse, William Rouse, E. Hoyt. Rev. M. Sorin was preacher in charge. The general rules were read each quarter and the Quarterly Meetings held. In 1854 the class increased to thirty-nine. A record occurs on July 9th: "No class was held; the Presbyterians having the use of the house." The house was the upper part of a warehouse used as school house and church, and standing about where the depot of the Chicago, Milwaukee & St. Paul Railroad is now located. The next year the class had grown so large that it was divided into two bands, Rev. Jabez Brooks, preacher, and Lemon Bates, leader. The Quarterly Meetings were well attended and were seasons of refreshing and of spiritual power. August 8th, 1855, a camp-meeting was held, at which some were converted and the church strengthened. At the Racine Conference, 1855, C. Hobart was appointed to Red Wing. Under date of November 27, 1855, appears this interesting record in the old class book: "Remember the Quarterly Fast and pray for your servants and the prosperity of Zion here and elsewhere.

E. S. JANES, Bp.,
T. M. KIRKPATRICK, P. E.,
C. HOBART, S. P.,
L. BATES, C. L."

About this time the building erected for the preparatory department of Hamline University was completed, and with great joy was used by

Rev. Jabez Brooks, principal of the preparatory department of the University, for that purpose, and for a house of worship by the pastor, C. Hobart, and the delighted membership.

BROWNSVILLE MISSION.

Brownsville Mission included the country south of the Zumbro. Benjamin Crist preached at Brownsville, Lenora, Spring Valley, Hamilton, Fillmore, Pleasant Grove, Caledonia and several other points. He organized classes at Caledonia, Chatfield and elsewhere in that section of country.

On a certain Sunday, Mr. Crist, after a long walk on a warm day, reached the little log cabin in which he was to preach near Hamilton, and found it already packed full. Taking the only vacant spot he could find he asked the people to sing a hymn, which he announced. At the conclusion of the singing he knelt in his chair, for the reason that there was nowhere else to kneel, and offered prayer, and then preached earnestly and well, as he was in the habit of doing. He observed an elderly man in the congregation, a stranger, who came to him after the close of the service and who introduced himself as having been a member of the Methodist Church for many years. This brother expressed himself as greatly pleased with Brother Crist's sermon and with finding a Methodist preacher in this new country, laboring for the salvation of souls. But he added, if he would not be offended, there were some things in his method of procedure to which he would call his attention, and

one was that "Methodists always expected the preacher to *read* the hymn, giving out two lines at a time." Another was, "A Methodist preacher always knelt down when he prayed and insisted on the people doing the same;" and lastly, "That it was customary for the preacher to hold class-meeting at the conclusion of the public service." Brother Crist heard the old gentleman pleasantly and patiently without interruption, thanked him for his advice, and asked if he would permit him to tell him something. Having obtained permission he remarked in a kindly tone: "My brother, I think it is a great pity that you had not died fifteen years ago." The first Quarterly Meeting for the Brownsville Circuit was held this year, 1855, at Brownsville, by David Brooks, Presiding Elder. This was early in the spring.

RICHLAND MISSION.

The first camp-meeting south of Red Wing was held at Lenora, June 3d, 1856. Although the country was so new and the settlements so scattered, there were eight tents on the ground the first night, and on Sunday there were from fifteen hundred to two thousand present.

The Presiding Elder, Norris Hobart, preached the first sermon, Psalm xxvii., 14. Brother J. L. Dyer followed at night, John xi., 28, after which a prayer meeting was held. The following day Brother Anthony Wilford, then an exhorter, preached, as did also Brother Graham. The next day the Presiding Elder preached at eleven A. M., and had to speak against a strong wind. At three P. M.

Brother Dyer preached on the "Afflictions of the Righteous and his Reward," and young Brother Bissell exhorted at night. On Saturday, Brother Benjamin Crist spoke in the morning; and at eleven A. M., the Presiding Elder; at three P. M., Brother Johnson; then Brother S. N. Phelps in the evening, and Brother Dyer exhorted. On the next day, Sabbath, Brother Crist preached at eight A. M., and he did well; at eleven A. M. the Presiding Elder, from Matthew xvi., 18; at three P. M. Brother Bissell, and at six P. M., Brother Crist preached a very pointed sermon from Hosea iv., 17, and the Presiding Elder exhorted.

A wonderful consciousness of the presence and power of God rested on the congregation; many souls were converted and believers were edified. On Monday morning at eight o'clock, Brother Johnson preached from John xiv., 13, and Brother S. N. Phelps followed with a voluntary exhortation of the very best kind. At ten A. M. the closing sermon was given by the Presiding Elder, from "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."—Eph. iv., 1-6.

On Sunday six adults and three children were baptized. This entire camp-meeting was a season of wonderful power. Conversion succeeded conversion at every meeting, until there was not left an unconverted person on the ground. There is a note in the diary of the Elder for this year, which, after describing these wonderful and blessed meetings, speaks of his return home to Red Wing after

long absence on his district, and adds: "On the steamer my carpet sack was stolen; but after taking out a black silk cravat it was returned. Honor among thieves."

CEDAR RIVER.

Cedar River, now Austin, no supply could be obtained for this work. But some time in 1855 a Rev. Mr. Holbrook from more than one hundred miles down the Cedar, came up and preached occasionally at the house of Brother Clayton. He was the possessor of a very crooked nose and distorted mouth, and upon making his first appearance was known facetiously to say, that if they had any work that such a crooked stick as he could perform, he was a willing servant.

To him belongs the honor of organizing the first class of Methodists in this region. It consisted of R. Dobin, leader; Elsie Dobin, Samuel Clayton and wife, and N. G. Perry and wife. The first Quarterly Meeting was held in June, 1855; Rev. Mr. Colman, from Iowa, was the Presiding Elder. It was held in Brother Clayton's cabin.

CHATFIELD.

Chatfield—George N. Stevenson. The preacher was a young man with little experience and wanting in so many things that little was done. It was at the first Quarterly Meeting held here, November 24-25, that Brother S. N. Phelps was licensed to preach.

ORONOCO.

Oronoco—Nelson Moon, supply. He came to the work late, but was successful and energetic. Mantorville was embraced in this circuit, and here the first Quarterly Meeting was held, February 9-10, 1856; N. Hobart, Presiding Elder. Brother King, formerly of the Illinois Conference, also Brother Blount, a local preacher, were present and preached. Brother Moon, it is stated, received but very little compensation from the people.

ELK RIVER.

Elk River—Benjamin Crist, Circuit Preacher. Spring Valley, Hamilton, Jordon, Fillmore and Preston were in this mission, with as many more preaching places as the preacher could crowd in. Brother Crist had spent the previous year in south-eastern Minnesota, and had organized all the then existing classes in Fillmore, Houston and Winona counties outside of the village of Winona excepting Richmond, which was organized by Brother Wing. Brother Crist was a widower, eccentric and peculiar, but a sound and successful preacher. It is said that some of the good old mothers frequently intimated that he might take their daughters to church in his conveyance. To avoid giving offence he built for himself what he called "a close communion jumper," the box barely large enough to hold himself, and since he could not carry all the young ladies he took none.

RICHLAND PRAIRIE.

“Richland Prairie” included all of the southern and most of the central portion of Fillmore County, and lay along the Iowa line. To this charge, as before stated, John L. Dyer was appointed at the conference, held in Racine in 1855.

Taking the steamboat at Dubuque he landed at Brownsville, the nearest landing to his work and forty miles distant from it, which distance was traveled with the assistance of a mule and buggy, and the first appointment was reached, which was at the first log school house built in southern Minnesota. This circuit included Preston, Carmonia, Elliot and six other points, which made up a two weeks' circuit. Just as the preacher had completed his first round, he received a letter from his father informing him that his brother Robert had been accidentally killed by the discharge of a gun. Alone he wept, and while realizing that he was among strangers in a strange land, he took refuge and shelter in God, and re-dedicated his life to His service.

When the appointed Quarterly Meeting drew nigh, Brother Dyer looked forward to it with much pleasure, expecting to meet the Presiding Elder of the Winona District, Rev. Norris Hobart; but he was not able to come, and Mr. Dyer held the meeting himself, continuing meetings for three weeks. During this period forty-two were converted and joined the church, and among them was Anthony Wilford, before mentioned, who has been for many

years a faithful Methodist preacher. The week following the close of this meeting, and which was held during very cold weather in January, Brother Dyer went to Pensells, and for eight days and nights held meetings. Here a class of twenty-five new converts was formed.

The next point to be taken for God and Methodism, was at Martin Kingsbury's, six miles above Preston. A very heavy snow hindered to some extent the success of the meetings; but enough were converted to form a class. During the progress of the revival at this place, Brother Dyer was entertained one night in a large log house covered with clapboards, and the snow blew in so fiercely that he had to get out of the bed, on which the snow had piled to the depth of four inches. It was above his knees before he reached the stairway, and between that and the roof the space was half full of snow. This will be remembered as a very severe winter, during which in Minnesota many persons were frozen to death.

In 1856, at the first session of the Minnesota Conference, Brother Dyer was returned to the same work, called the Preston Circuit. With his young daughter, a girl of sixteen, for housekeeper, Brother Dyer and his three sons settled near Lenora. Here he formed the first class in Fillmore County. Mr. Dyer, finding the people of Lenora inclined to build a Methodist Church, gave to the trustees which were appointed in Lenora, forty acres of land to be sold in town lots. A subscription was started, some of the lots sold, and a stone

church was commenced. Very soon the financial crash of '57 embarrassed those who had promised to assist, and the project had to be abandoned. Subsequently this church was finished and is still occupied.

The last Quarterly Meeting on this charge for that year was a very memorable one. Brother Fate had come in place of the Presiding Elder. The people gathered on Thursday, and the services went on through Friday and Saturday, but there seemed to be blackness and sadness and no spiritual life in all the services. On Saturday afternoon, in answer to persistent prayer, the power of the Holy Spirit was manifested in a wonderful manner. From that time until the close, on Monday, the joy of the Lord filled the hearts of believers, and forty were happily converted. Many of these converts were gathered up by the United Brethren. Brother Dyer found when he went on the circuit, twenty members. He left it at the close of his second year with a membership of one hundred and sixty, including probationers.

CALEDONIA CIRCUIT MISSION.

John Hooper was the preacher. He was a good man and much beloved by the people, and added many to the church of such as shall be saved. His last Quarterly Meeting for the year 1855-56 was a camp-meeting, and held July 4-7. Preachers present: N. Hobart, Presiding Elder; Reverends J. L. Dyer and D. O. Van Slyke. These brethren did excellent service. Over eighty were

soundly converted, and the record of the Presiding Elder for that camp-meeting is: "A clear victory over Baptists, Campbellites, Satan and sin." There had been quite a controversy in that neighborhood on the subject of baptism.

To this circuit Rev. John Dyer was appointed in 1857. Finding, after going over the ground included in the circuit, that in many neighborhoods there was hardly a praying man or woman, he began to plan how best to attack the enemy and win souls for God. He appointed a meeting in the red school house not far from Caledonia, and, having held services there for some nights, was informed by the trustees that they feared the excitement on the school, although dances were frequently held in the same place, and the preacher was forbidden to hold any religious service except on Sunday "in the day time."

The next effort was made about the close of the year, at Sheldon. Watchnight meeting was held, and several were converted; among them the fiddler of the place, who had been expected to play at the ball the next night. Five dollars were offered him, after other inducements had failed, but he refused to attend the dance, telling them he was converted and "had quit the business." Here a successful revival meeting was held, and a class of sixteen was formed.

In Caledonia the court house was secured for meetings, but dirt and drunkenness forced the preacher to abandon that place. Then an attempt was made in a hall with about the same result.

Drunkenness, card-playing, swearing and the abominations which dram-shops breed, made the town what such influences always succeed in making any place—"a nest of unclean beasts." This was a year of hard work. The good seed was scattered, but it was apparently choked by the tares of sin. And yet, unfruitful as this field was, many were converted who proved "in the midst of that untoward generation," that "Jesus Christ had power on earth to forgive sin," and to save from sin.

From Caledonia, Brother Dyer was the next year sent to Austin Circuit. Before the first three weeks were ended he was in revival work and many were converted. Swimming rivers with an old horse who after a while refused to swim and was pulled across Cedar River by the bridle, the preacher going before him in a canoe; wallowing through sloughs; poor fare; (for the people were mostly new settlers and had but little for themselves,) receiving for his labor less than fifty dollars at the close of the year—is a picture of one of the hardships of the men of the heroic days of early Methodism in Minnesota, that will bear a good deal of study and of remembrance.

LAKEVILLE AND EUREKA.

In May, 1855, a colony of twenty-eight persons from Indiana, made claims together in the same neighborhood, some in the township of Lakeville and some in Eureka. Four of these were Methodists; three were Presbyterians. The first religious meeting in this new settlement, was at the house

of Mr. G. Phelps in Lakeville, by George A. Eaton, a local preacher from Indiana, who had made a claim in the settlement. The first class-meeting was held at the house of G. W. Youngblood, on the Dodd road, Lakeville township. Both of these meetings were held in the summer of 1855. A class was organized with the following persons: Charles Jones, leader; Isaac Van Doren, Falcot Alderman, Harriet Youngblood, Elizabeth Houts, Willis B. Reed, Martha Reed, Wm. Crist and wife.

Brother Jones, who had been a class-leader in Indiana, sent these names some time during the summer, with the letters of the members, to the Presiding Elder, or to the Circuit Preacher, so as to be legally recognized as a class; but by some means they were never received, and there the class, so far as recognition by the M. E. Church of Minnesota was concerned rested for awhile. In due time, however, all was made right.

KAPOSIA, 1854.

Kapasia Mission, organized by C. C. Kidder, included at this time Black Dog Village, Mendota, Kaposia, Pine Bend, Spring Lake and Hastings, together with the settlement opposite St. Paul. To this work C. C. Kidder was appointed in 1854. It is reported by Mr. Kidder that he arrived on his mission in September, having traveled from Lodi, Wisconsin, his journey costing him \$28.00, and leaving him twelve and a half cents in his pocket. He was kindly entertained by Brother Kerns on his arrival at St. Paul, and the next morning with

his horse crossed the river on a ferry, and for the same expended his last shilling.

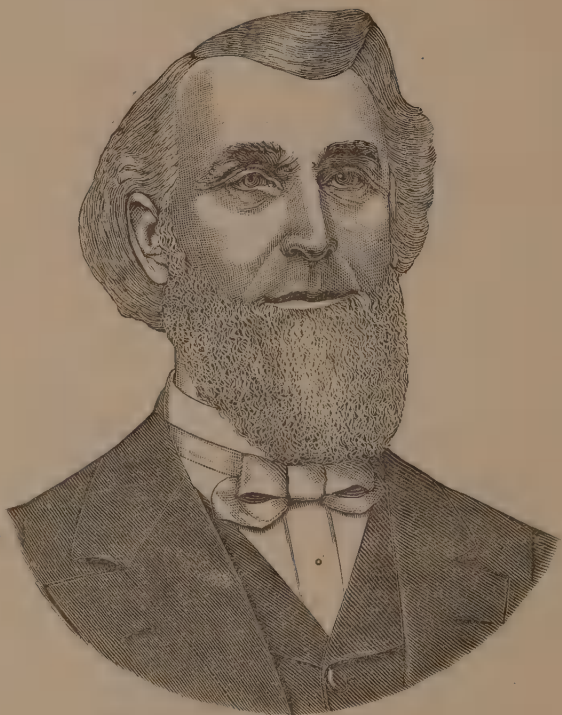
After the young preacher had been entirely over his great field of labor, he was informed by one of the stewards, that it would be impossible to support him, although he was a single man. Greatly discouraged, not knowing what was best to do, and having no experience in a new country, he sought his Presiding Elder, David Brooks, and asked for advice. The Elder's reply was: "Go to your work and stick to it." Accordingly, he sold his horse and traveled his mission on foot, and found the promise verified again, "Thy bread shall be given and thy water shall be sure." At Mendota, where there were but few Americans, whenever he preached he enjoyed the hospitalities of Hon. H. H. Sibley and wife who were among his most attentive hearers. In October, Mr. Kidder organized a class at Hastings, whose members were: Joel Beckwith, leader; Wm. Beckwith, C. P. Adams, Pheobe Beckwith, Amanda Beckwith, M. F. Adams, James Smith, Rebecca O. Burgess.

CHAPTER IV.

STILLWATER, 1854-56.

AT the conference of 1853, which met at Baraboo, August 1st, Rev. T. M. Fullerton had been granted a location at his own request and was employed as a supply by Rev. David Brooks. The following September, Mr. Fullerton bought the corner lot, where the Sawyer House was afterwards built, for \$500.00. He obtained several subscriptions and commenced building a small church on the west third of the lot. This he continued to superintend and to supply the work with preaching until the next year, when, finding that the duties of the land office and the work of preacher in charge were too much for him, he requested the Presiding Elder, at the conference of 1854, to send to Stillwater a preacher with a missionary appropriation and he would guarantee a support. This offer Mr. Fullerton made good for several years, at an annual cost to himself of \$350. In 1854, Rev. A. C. Pennock, a good, true man but in feeble health and of nervous temperament, was appointed with a missionary appropriation of \$200.





J. M. Cassard.

This little M. E. Church, the third Methodist Church built in the State, was dedicated Sunday, November 19th, 1854. It is but just to add, that Rev. T. M. Fullerton not only donated the lot on which it stood, but was by far the largest contributor towards the expense of building and furnishing. Though not large, this was a pleasant, cheery Sabbath home. The Board of Trustees appointed by Brother Pennock were: Wm. Cove, Stillwater; John Allibone, Point Douglas; B. F. Hoyt, St. Paul; Nathaniel McLean, Fort Snelling, and T. M. Fullerton. It will be observed that the material for making Trustees for a Methodist Church was scarce in Stillwater, the Discipline then requiring that trustees should be members of the Methodist Episcopal Church. There were some business men friendly to the interest of the Methodist Church, whose wives were members; yet there was not, it appears, a man except Brother Fullerton and Brother Cove residing in Stillwater eligible to the office of trustees.

Rev. L. C. Collins of St. Paul preached the dedication sermon from Psalm cxviii: 25. Reverends H. M. Nichols, J. S. Webber, J. Allibone, A. C. Pennock and T. M. Fullerton assisting.

The cost of the church, besides the value of lot, was \$1,332.27. A little later T. M. Fullerton donated a bell, costing \$130.00, and he was for years a liberal contributor to the support of the church.

Rev. G. F. Hilton, a Yorkshire Englishman of a very pronounced and illiterate type, succeeded as pastor in 1855. This man had a total disregard for

the proprieties of the English language, and was in the habit of murdering the "King's English" in a way that was more ridiculous than edifying. Under his administration nothing progressive was accomplished in the church, although there had been some attempt at revival the year before under the Evangelist Adams. But there seemed to be a deadness, religiously, and an absorption in worldly matters in the community, that affected the growth of our Methodism in Stillwater.

KINGSTON.

In 1858, Kingston, belonging to the Monticello District, S. T. Sterritt, Presiding Elder, was traveled by Rev. C. C. Kidder.

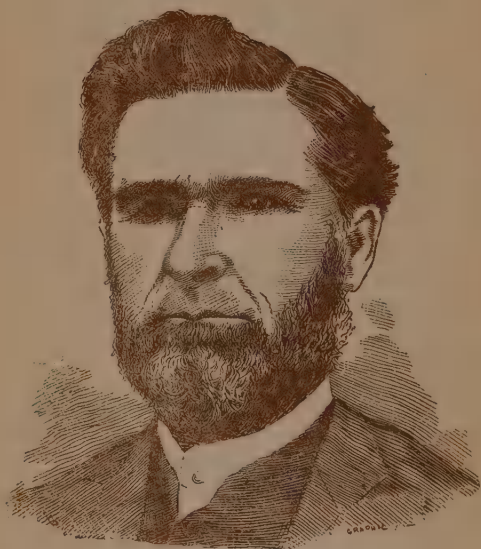
The country was new, the circuit large, and the pay very small. In order to make matters adjust themselves harmoniously, the preacher traveled his circuit on foot, and in the most economical manner. But while his utmost care enabled him to avoid the expense of a horse and the usual comforts of life, yet it could not prevent the wear and tear that would show themselves in boots and clothing. This state of wearing-out-of-things became more pronounced and aggravating as the season advanced, and he waded through bogs, swam or forded rivers, trudged forward amid tangled brushwood and tall grass that must be tramped down in order to get through. Still on he pressed; not an appointment was lost during the year, the preacher saying by deeds, if not in words, "Yet none of these things move me." Flesh and blood

did not falter nor yield, though the pants and boots did.

About the last of June, Mr. Kidder's pants, from frequent dropping off of the ragged ends, had grown about eight inches too short; but this he remedied by tucking them into the tops of his boots; and on he went, undismayed. Some time in July, the boots themselves began to show unmistakable signs of dissolution; the toes were gone; the soles in pieces and the sides rapidly coming apart. At last one boot, the right, probably, became so entirely demoralized as to be utterly useless, and was reluctantly thrown away. But on went the preacher, from one point of his work to another, singing, praying and preaching. After some days of this one-sided kind of traveling, Mr. Kidder encountered a man in the same trail who had but one shoe, the other having shared a fate similar to the preacher's boot. Entering into conversation, and having found that "suffering had made them kin," the traveler with the shoe generously proposed to the preacher that he should take the odd shoe and wear it with his boot, urging that "you need it more than I do." The gift was thankfully accepted, the year's work finished up, and Brother Kidder reported himself at conference the next fall, nothing daunted and still "ready for work." He still lives and rejoices in that God who enabled him to endure hardness as a good soldier; and while he has not been in the active work for some years, Mr. Kidder is still a local preacher and holding forth the Word of Life to the people.

The membership in the State at the beginning of the conference year August 29, 1855, was as follows:

Appointments.	Mem- b'ship.	Proba- t'ners.	Local P'ers.
St. Paul.....	70	5	1
Scandinavian Mission.....	22	4	1
St. Anthony Falls.....	79	2	1
Benton County.....	8	2	2
Mille Lac Indian Mission.....	—	—	—
Sandy Lake.....	3	2	—
Marine.....	22	4	—
Stillwater.....	10	1	1
Point Douglas.....	24	—	1
Hudson Mission.....	50	—	2
Prescott.....	28	6	2
Chippewa.....	42	—	—
Reed's Landing and Cannon River.	35	—	1
Red Wing.....	84	17	4
Shakopee.....	24	8	—
Mankato.....	7	—	—
Minneapolis.....	48	—	—
Brownsville.....	160	20	6
Kaposia.....	31	7	1
	—	—	—
Totals.....	747	78	23



JAMES F. CHAFEE

CHAPTER V.

FIRST MINNESOTA CONFERENCE.

AT the Annual Conference which was held at Racine, Wisconsin, August 29 to September 7, 1855, Bishop Janes presiding, P. S. Bennett, I. M. Leihy, C. Hobart, E. Cook and E. Yocum were elected delegates to the General Conference to be held in Indianapolis, May, 1856. These delegates were instructed to ask the General Conference to form two new conferences, which were to be known as the "Minnesota" and "West Wisconsin." This was done, and the first session of the Minnesota Annual Conference was held at Red Wing, August 7-12, 1856, and met in the chapel of the preparatory department of Hamline University, Bishop Simpson presiding. The Bishop was not present at the hour of opening, (the steamboat being detained by low water,) and on motion of C. Hobart the conference was organized by the election of John Kerns, President, and Prof. Jabez Brooks, Secretary. At about eleven o'clock the Bishop arrived.

The preceding year had been one of great toil and poor support, and most of the Minnesota

preachers had become familiarized with swimming rivers, wading sloughs, wallowing through snow-banks and traveling with or without roads. Every settlement in the Territory had been visited, and classes formed wherever it could be done. The results of these labors, as reported at this conference, so far as they could be expressed by figures, were as follows:

District.	Members.	Probationers.	Total.
Winona.....	596	115	711
Red Wing	408	145	553
St. Paul	360	64	424
Local preachers			44
Total.....			1732

Such had been the enlargement of the work during the year, that another District was made, making four, as follows:

St. Paul, D. Brooks, Presiding Elder; Minnesota, J. Kerns, Presiding Elder; Red Wing, T. M. Kirkpatrick, Presiding Elder; Winona, N. Hobart, Presiding Elder.

The pastoral work was divided into fifty-three charges, seven of which were in Wisconsin. To these charges forty-eight brethren were appointed; the remainder were left to be supplied.

St. Paul District, D. Brooks, Presiding Elder, St. Paul East, E. J. Kinney; Scandinavian Mission, C. P. Agrelius, J. Tidland, one to be supplied; St. Anthony, to be supplied; Anoka Mission, O. P. Light; St. Cloud Mission, John Pugh; Sunrise Mission, Richard Mates; Osceola, G. F. Hilton; Chippewa Falls, to be supplied; Stillwater, A. J. Nel-

son; Cottage Grove, to be supplied; Hudson, T. M. Gossard; Willow River, to be supplied; Little Falls, Robert Hoover; Indian Mission, to be supplied; Superior Mission, James Peet.

Minnesota District, J. Kerns, Presiding Elder: St. Paul, West, J. Pennman; Minneapolis, Wm. McDonald; Richland, G. S. Stoneman; Pleasant Grove, J. H. White; Monticello, S. T. Creighton; Lake Minnetonka, to be supplied; Shakopee, S. Salsbury; Belle Plaine, Lewis Belle; Glencoe, H. T. Martin; Le Sueur, Esdras Smith; Traverse and St. Peter, T. S. Gunn; Mankato, C. C. Kidder; Shelbyville, J. W. Powell.

Red Wing District, T. M. Kirkpatrick, Presiding Elder: Faribault, G. H. Jennison; Upper Cannon, A. V. Hiscock; Cedar River, S. N. Phelps; Owatonna, S. Wetcell; Mantorville, N. Moon; Spring Creek, M. Woodley; Red Wing, C. Hobart; Hastings, G. W. Richardson; Lakeville, L. D. Brown; Cannon Falls, N. Lathrop; Northfield, Wm. McKinley.

Winona District, N. Hobart, Presiding Elder: Caledonia, John Hooper; Richmond, D. Kidder; Winona, R. W. Keeler; Wabasha, B. Crist; Oronoco, J. M. Rogers; Chatfield, J. D. Rich; Preston, J. L. Dyer; Spring Valley, E. Fate, C. Kellogg; Prescott, S. T. Sterritt; North Pepin, Thomas Day; Galesville, T. Jewett; Kinnekinik, D. O. Van Slyke; Jabez Brooks, A. M., Principal preparatory department Hamline University, and S. Spates, agent, each members of the Red Wing Quarterly Conference.

Of these fifty-two ministers who went out from our first Minnesota Conference, there are now living in Minnesota fifteen, as follows: D. Brooks, superannuated, Minneapolis; C. C. Kidder, located, Winona County; J. W. Powell, active, Blue Earth City; C. Hobart, superannuated, Red Wing; L. D. Brown, located, Minneapolis; N. Lathrop, active, Dundas; William McKinley, active, Red Wing; John Hooper, located, Brooklyn; D. Kidder, located, Winona County; J. D. Rich, superannuated, Minneapolis; Jabez Brooks, active, professor, Minneapolis; N. Moon, located, Lake City; Robert Hoover, superannuated, Painesville; T. S. Gunn, located, Howard Lake; S. N. Phelps, superannuated.

Transferred to other States, fifteen, as follows: B. Crist, Esdras Smith, O. P. Light, A. J. Nelson, Wm. McDonald, G. S. Stoneman, J. H. White, S. Salsbury, M. Woodley, H. T. Martin, T. M. Kirkpatrick, J. H. Jennison, G. W. Richardson, S. T. Sterritt, J. L. Dyer.

Located in other States, four, as follows: G. F. Hilton, A. V. Hiscock, S. Wetcell, D. O. Van Slyke.

Dead, fourteen: J. Anderson, S. T. Creighton, E. Kinney, C. P. Agrelus, J. Tidland, J. Pugh, T. M. Gossard, J. Peet, L. Bell, E. Fate, T. Jewett, R. Mates, N. Hobart, S. Spates; unknown, none.

Expelled, two: Calvin Kellogg, John Pennman.

Of these ten were admitted on trial: Nelson Moon, John Tidland, Esdras Smith, Wm. McKin-

ley, G. S. Stevenson, Timothy Jewett, Lorenzo D. Brown, Sylvester N. Phelps and Alfred T. Hiscock.

Six remain on trial: Calvin Kellogg, Samuel Salsbury, James Peet, Andrew J. Nelson, Richard Mates and G. F. Hilton.

Nine were admitted into full connection: Dwight Kidder, John Hooper, Robert Hoover, Lewis Bell, D. O. Van Slyke, C. C. Kidder, G. W. Richardson, C. P. Agrelius and John Pugh.

Re-admitted, five: J. W. Powell, J. D. Rich, Elijah Fate, Thomas S. Gunn and E. J. Kinney.

Transferred, two: T. M. Gossard from Cincinnati, and S. T. Sterritt from Illinois Conference.

Of the thirteen who were members of the conference at its first session, David Brooks alone continued in the conference and in the effective pastoral ranks for the next twenty years.

This year Rev. David Brooks, Presiding Elder of the St. Paul District, secured the transfer of Rev. Sias Bolles from Rock River, and W. H. St. Clair from southern Illinois, soon after the conference. Rev. Sias Bolles was stationed at St. Anthony and Rev. St. Clair at Minneapolis—last part of the year.

STILLWATER.

Stillwater—A. J. Nelson, Circuit Preacher. The city of Stillwater has enjoyed considerable prosperity. The church dedicated the preceding year had increased in numbers and strength very slowly. Various untoward influences seemed to retard

its progress. Indeed, the opposition endured from 1853 to 1857, developed heroism and loyalty in the faithful few who adhered to the M. E. Church.

St. Anthony, Sias Bolles, Circuit Preacher. This was a good year spiritually, and some were added to the church.

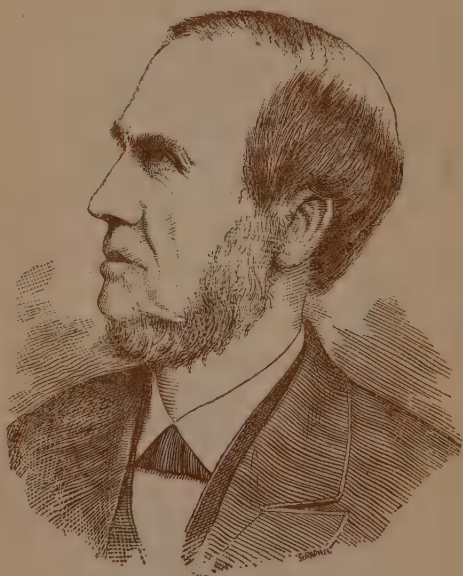
Anoka, O. P. Light, Circuit Preacher. Brother Light succeeded Brother Robert Hoover, who had reported to conference the receipt of his whole claim paid and \$9.00 collected for missions, but no report of the membership appears in the printed minutes. Brother Light reported at the end of the year (unmarked by special success), twenty-four members, two probationers, one local preacher.

SUNRISE.

Brother Mates traveled this mission including Linnville, Amador Prairie, Sunrise, Taylor's Falls and the settlement on Sunrise River. He organized classes at Amador, at Sunrise, and at Linnville.

LAKEVILLE (FARMINGTON).

Lakeville (Farmington), which had been included in the Kaposia, and then in the Mendota Circuits, during the preceding years, was known as the Lakeville Circuit in 1856, L. D. Brown, Circuit Preacher, and included Kaposia, Black Dog Village, Rose Mount, and the Lakeville settlements, with Eureka and Farmington. The first Quarterly Meeting was held after conference at the residence of J. S. Griggs, by Rev. J. O. Rich and L. D. Brown. As



S. BOLLES.

Brother Rich, who had just moved to the Territory, was not present, the first sermon of the meeting was preached by Brother Brown at the house of Mr. More. This was a long, low house, covered with about fourteen tons of hay. At the close of this year, forty-eight members and thirty-four probationers were reported.

LAKE SUPERIOR MISSION, 1855-70.

Rev. David Brooks, when Presiding Elder of the St. Paul District, visited Superior City, and preached the first English protestant sermon ever heard there, in what was the carpenter's shop of the new hotel. A little society was organized at this place with three members, which in the second year of Mr. Peet's service there, as missionary (1857), had grown to fifteen.

Brother Peet was anxious to build a church at Superior, believing that in a community of fifteen hundred some little help could be obtained, and trusting that he could collect sufficient to make up the deficiency from the Methodist churches in Chicago and Illinois. After awhile he made an appeal for help in the *Northwestern Christian Advocate*, in which he says: "The distance from St. Paul to Superior City is about one hundred and eighty miles, one hundred and thirty of which lie through the wilderness, and not a white family living in the whole distance. I was sent to take charge of this mission, belonging to the Minnesota Conference, a year ago. On our journey we slept out of doors at night on the snow-covered ground—wife,

children and myself wrapped in blankets, by our camp-fire. We thawed our frozen provisions, from time to time, by a little fire kindled for that purpose, as we needed to refresh ourselves. Our road was the ice of the St. Croix River and an old Indian trail, the underbrush of which had been cut just wide enough for a team to get through with a sled. After nine days we arrived at the head of Lake Superior, and at Superior City found two Methodists; my wife made a third, and with these a class of three was organized—Brother C. Felt and wife, and Mrs. Peet."

This appeal was responded to. There were several donations; a church was built, but a debt was left on it which after awhile took the church. Another church was built when Rev. D. Brooks was on this work some years later, and it shared the same fate. Once more, under the pastorate of Rev. J. R. Creighton, and while C. Hobart was presiding Elder on the St. Paul District, a third Methodist Episcopal Church was erected at Superior City. That church stands, and at the last report is the nucleus of a small but faithful society. Superior City now belongs to the West Wisconsin Conference.

Red Wing District, T. M. Kirkpatrick, Presiding Elder: Red Wing, C. Hobart. A blessed revival rejoiced the heart of pastor and people this year, 1855, at Red Wing. Sixty probationers were added to the church, most of whom have been faithful to the profession then made, and many of whom have been translated to the Church Tri-

umphant. In this revival the pastor was greatly assisted by Rev. Jabez Brooks, principal of the preparatory department of Hamline University; also by Miss L. M. Sherman, a teacher in the University. This lady, who had been a member of the Congregational Church, and a mature Christian, united at this time by letter with the M. E. Church. She afterwards married Rev. D. Cobb, and is still what she has been for all these years, one of the most faithful and exemplary of Christian women.

Hastings—J. G. Johnson, Circuit Preacher, formerly a member of the New Hampshire Conference. He located, came west as far as Evanston, Illinois, where he served as preacher in charge for six months; came to the Northwest and was appointed to Prescott Circuit in 1854, preaching at Trimble, River Falls and other points. At Hastings Brother Johnson found a class which had been organized by his predecessor, Rev. C. C. Kidder. Rev. J. G. Johnson had held a Quarterly Meeting at Hastings the summer previous to his appointment there, for the Presiding Elder, D. Brooks. The meeting was held in the school house. A Union Sabbath School had also been organized, which boasted of a choir, one of whose members played the violin. The violin was used at the Quarterly Meeting held by Brother Johnson, to the disgust of some and annoyance of others.

Shakopee—Lewis Bell, Circuit Preacher. He had been a local preacher for many years in New York, and now appointed as a supply. Brother Bell organized the work at Shakopee, Belle Plaine and Le

Sueur. Methodistically the circuit increased, while the country embraced in this circuit gained greatly in population by new settlers.

PINE ISLAND.

A Quarterly Meeting was held in Pine Island on the Mantorville Circuit, July 19, 1856. At the Quarterly Conference, Nelson Moon, preacher in charge, was recommended for Deacon's orders and to the traveling connection. Rev. Silas A. Wing was recommended for ordination. At this Quarterly Meeting, the first held in Pine Island, four persons joined by letter and three on probation. N. Hobart was presiding Elder.

ELK PRAIRIE MISSION.

At Spring Valley the first Quarterly Meeting was held August 2d; Rev. Ezra Tucker assisted the Presiding Elder; Rev. B. Crist, preacher in charge. The official list for the Elk River Mission, to which Spring Valley belonged, was: Joseph Cartlich, local preacher; Charles Cartlich, local preacher; Alexander Buckingham, exhorter; Charles McCabe, exhorter; George Fisher, exhorter; Henry Prosser, exhorter; Thomas C. Linton, steward; Yelverton Bunyan, steward; two local preachers; two local deacons; one local Elder; two stewards, besides Revs. E. Tucker and Brother Losey, just settling in the mission—a strong force for a new country of official Methodists, and they have left their impress there.

The first Quarterly Meeting held on the Red

Wing District, August 29th, immediately after conference, was at North Pepin, then called Kansas, Rev. Thomas Day, preacher in charge. It is recorded that Brother Day preached well; the people seemed much pleased with their preacher; paid the Presiding Elder \$1.42, and it cost him \$1.50 to get home.

Quarterly Meetings, at Wacouta September 6th, at Prescott September 13th. Brother G. W. Richardson preached at night, at River Falls, then Kinnekinick, where four joined the church; D. O. Van Slyke, preacher in charge. At the Chatfield charge the Quarterly Meeting was held October 25-26. The Elder, N. Hobart, arrived, drenched with rain, preached in the Kinney school house near the present town of Marion; two joined the church; Rev. J. D. Rich, preacher in charge. November 1st, Quarterly Meeting at Oronoco; the Presiding Elder, with some assistance, cleaned out a cooper shop, carried in boards for seats, then preached to a small congregation, yet that Quarterly Meeting was a success; Brother J. M. Rogers, preacher.

In January, 1856, Quarterly Meetings were held at Richmond and Trempealeau; the weather cold, and considerable travel on the ice. February and March, the Presiding Elder of the Winona District was laid up with rheumatism; resumed his labors on the 3d of April, and, traveling through snow-drifts very deep in the hollows, held the Quarterly Meeting at Reed's Landing, and received nothing for his services in a pecuniary point of view, while the cost of reaching the appointment was \$5.75.

But what comparison can there be in the review of such work, between such seed-sowing, such strengthening of the faith of the scattered, discouraged flock, the good done and any money consideration?

CEDAR RIVER MISSION.

Cedar River Mission was organized in the fall of 1856 by Sylvester N. Phelps. The first Quarterly Meeting was held October 18th, at the house of Silas Dutcher; T. M. Kirkpatrick, Presiding Elder. The following Board of Stewards was elected: N. G. Perry, Stephen H. Maxon, Abner B. Siger, James Wilson and Warren Brown. During this year Moses Mapes was licensed to preach, and in the succeeding fall became preacher in charge under Rev. D. Cobb. It was in December, 1857, that the first movement was made towards securing church property. A committee, consisting of Warren Brown, Moses Mapes, S. Clayton and N. G. Perry, was appointed to confer with the proprietors of the town of Austin, with reference to obtaining lots for a church and parsonage. These were not fully secured until May, 1861.

A camp-meeting was held at Brownsville in the summer of 1856, which was productive of the best results; Revs. John Hooper, J. L. Dyer, D. O. Van Slyke and Kingston assisting.

ST. PETER.

St. Peter, which had for two years been included in the Mankato Mission, has its first distinct record October, 1854, when Rev. Lewis Bell, who

had his headquarters at Mankato, organized a class there. Brother Bell changed his place of abode to Traverse de Sioux, and in 1855 built a small chapel there, doing much of the work himself. In this conference year of 1856, Rev. A. G. Perkins took St. Peter, and there suffered many hardships. He succeeded Rev. C. C. Kidder, who had filled out the year from January until the session of the conference, at which Brother A. G. Perkins had been appointed. The members of the first class in St. Peter, which was organized by Brother Bell, were as follows: Brother Hunter, Dr. M. A. Catlin, J. Furgerson; and in Traverse de Sioux, Brother Grochtenmer and wife, Sister Fox, Brother Drury, A. C. Fowlle, A. F. Westlake.

The first Quarterly Meeting for the charge was held by Brother T. M. Kirkpatrick, who came as a supply for Brother Kerns. He came on horseback a distance of about sixty-five miles. This Quarterly Meeting, which Brother Kirkpatrick designated as "a running Quarterly Meeting," began at two P. M. on Saturday at the house of Brother S. T. Richardson, two miles east of Le Sueur, when the Presiding Elder preached to fifteen persons; C. C. Kidder preached at night. Sunday morning, Love Feast at nine o'clock; preaching by the Elder at eleven, thirteen persons present. One woman was converted the afternoon before, and two children joined the class; collection, \$11.00. The Presiding Elder preached at Le Sueur at two P. M., thirty-three present; collection, \$17.30. This was such an unusually large collection that the Elder remarked he

“never heard of such a collection.” In the evening he preached again at Henderson, fifteen miles beyond, to about forty-five persons. This was the first Quarterly Meeting held between Shakopee and Mankato. Brother S. T. Richardson, at whose house this meeting began, afterwards became a traveling preacher.

FARIBAULT.

Faribault—A part of the Cannon River Mission, in 1855. The first sermon here was preached by Rev. T. M. Kirkpatrick in the house of Truman Nutting, Sr. The first class was also organized in this house by Brother Kirkpatrick, and consisted of Truman Nutting, an exhorter, and wife, Morgan Noble, J. M. White, W. Crump and Harvey T. Ransom. Mr. Noble was a local preacher, and afterwards a member of the Legislature. After the appointment of Rev. T. M. Kirkpatrick to the District, he employed Dr. J. L. Scofield, a local preacher of Northfield, to supply Cannon River Mission until the conference at Red Wing, in August, 1856. At that conference G. H. Jennison was transferred from Iowa and appointed to Faribault, which was then constituted a pastoral charge. Mr. Jennison remained about six weeks and then returned to Iowa; the country was too new for him. Soon after, the Presiding Elder appointed Rev. Wm. McKinley, then pastor of the Northfield Circuit, to take charge of Faribault, with A. V. Hiscock, of the Morristown Mission, to assist him. The society met at Crump's Hall, and so continued

until the church was built. The first sermon, already referred to, was preached to a respectable audience, among whom was General James Shields.

The first Quarterly Meeting was held in Crump's Hall, November, 1856. On account of sickness the Presiding Elder did not come. The Quarterly Conference was organized by Brother McKinley, who thus describes his first official visit to Faribault, and his first attempt to act Presiding Elder, *pro tem*: "It was the time appointed for Quarterly Meeting. On account of sickness in his family the Presiding Elder did not come, and neither Brother Hiscock nor I being ordained, we could not administer the sacraments. I rode to Crump's Hall Saturday afternoon and entered. I found two or three boys performing on fiddles, and asked them if they knew anything about the Quarterly Meeting. Being answered in the negative I went out, and after awhile succeeded in finding some Methodists, got them together, and in virtue of my new-fledged powers as preacher in charge, organized a Quarterly Conference and transacted the usual business. Sunday morning I preached. In the evening, Brother Hiscock being pressed in spirit (as I suppose Paul was at Athens when he saw the city wholly given to idolatry), denounced the sinners of Faribault, especially those of the M. E. Church, with the fidelity and flavor of an ancient prophet."

JACKSON STREET, ST. PAUL, 1855-57.

During the pastorate of Mr. Pennman in St.

Paul the second year, a St. Paul Mission had been organized, and Rev. James Peet placed in charge. While engaged in assisting Mr. Peet, the members of the brick church appeared to be generally convinced that the Methodist Episcopal Church of St. Paul was not in the best location, and that a new church in a more central part of the city should be built as speedily as possible. This project was entered into harmoniously by the church, with the understanding that at a convenient time the old church property would be sold to liquidate, so far as it might, the debt which should be incurred in building the new church. Lots were selected and purchased at the corner of Ninth and Jackson streets, and the erection of a large and substantial brick church on the easterly lot commenced at once. Before the completion of the new church, there occurred a manifest difference of opinion on the part of some of the members as to the question of selling the old church, which about this time began to be known as Market Street, and the new edifice as, Jackson Street. This change of sentiment seemed for a time to produce a state of things most unpleasant and undesirable. But harmony was restored and the differences adjusted by both parties entering into an agreement, which was to be legally binding on each, as follows:

"John Nicols, representing the Market Street Methodist Episcopal Church, and B. F. Hoyt, representing the Jackson Street Methodist Episcopal Church, agree by the advice of Bishop Ames, to recommend to the congregations of the churches



GEO. WIRTH, ARCHITECT

CENTRAL PARK M.E. CHURCH,
(OLD JACKSON ST.)
ST. PAUL, MINN.

which they represent, that they consent to unite the two charges into one on these conditions: That the Boards of Stewards and Trustees of the Jackson Street Church shall forthwith vacate half, or within one of one-half, of their respective Boards, and said vacancies shall at once be filled from the present members of the Boards of Stewards and Trustees of the Market Street Church, so that each church may be as nearly equally represented as can be in both Boards, the majority of one only in each Board being conceded to the Jackson Street Church; and that for the future any vacancies that may occur in either Board shall be filled from the church whose representation shall have been diminished by such vacancy; and in no event shall the property of either church be sold or otherwise disposed of without the full consent of the congregations worshipping in the church so intended to be disposed of. And further, as soon as the respective congregations shall signify their assent to this agreement, it shall be binding on them both, and shall have full force and effect in law, any claim or claims that may be set up by either church notwithstanding.

Witness our hands, this 7th day of August, 1857.

B. F. HOYT,

JOHN NICOLS."

This agreement on the part of their representatives was ratified at a meeting of the congregations of the respective churches, with the understanding that the entire property pertaining to the two charges thus constituted should be called the

St. Paul City Station. "But nothing herein contained in said agreement shall be construed to prevent the management of the ordinary business pertaining exclusively to either church by the trustees worshipping in such church.

(Signed) JOSEPH HARE, Chairman,
KENNEDY J. FRIEND, Secretary."

This agreement and happy settlement of differences, occurred during the pastorate in Jackson Street of Rev. E. J. Kinney. This year the abundant supply of money and prosperous times—during which two and three per cent. a month were asked and paid on loans—began to change, and some one quaintly writes in reference to the financial depression in St. Paul: "Our next Christmas turkeys were salted down East and shipped out here, labelled 'codfish.'" The new church cost \$16,000, exclusive of lot and furniture. The amount needed to meet the expense of building was raised, but left a debt of \$5,000, which for many years greatly embarrassed the church.

Rev. B. F. Hoyt in 1854 resigned the office of local deacon, held for several years. He had been in the habit of walking to Red Rock, St. Anthony and Stillwater and preaching. R. P. Russell and wife, married by Father Hoyt, were the first white persons married in St. Anthony.

J. F. Tostevin was elected steward. Brother Tostevin and wife came to St. Paul in 1855. He was a leader and Sunday School superintendent of class and school, which met in the Swedish Church on Tenth Street. In the spring of 1856, Brother Tos-

ted and elected a Board of Stewards for the St. Paul City Station; Parker Paine, district steward.

April, 1858, the Jackson Street Sunday School numbered one hundred and thirteen, with twenty-five officers and teachers; Market Street, sixty, with fourteen officers and teachers. These two churches thus united, yet divided, were launched on the tide of existence and support in the midst of financial depression and discouragement. We are not surprised that deficiencies in the payment of the preachers' salaries are in order apparently, and that committees are appointed to raise money. The good women of the church take hold of this matter, and with some of the brethren are on a committee to get up a supper: Mrs. Parker Paine, Mrs. Collins, Mrs. J. Scott, Mrs. C. Brooks, Mrs. H. S. Fairchild, Mrs. E. H. Miller, Miss Helen Sibley, and Miss Christine Falis. These ladies brought up the deficiencies so that at the close of the year, on an apportionment of \$1,400 on preachers' salaries, there is only a deficit of \$584.59 in both churches, and on the Elders' claim, of \$35.00. It is true, that does not look well, but it was much better than not to have paid at all. In 1859 S. Bolles is Elder and J. F. Chaffee, preacher in charge. This was after the spring conference. October 13, 1859, they were reappointed at the fall conference. R. H. Fitz and A. C. Davison were elected stewards, and John Nicols delegate to conference; Parker Paine, alternate.

The year 1859, was one of great financial embarrassment; \$8,876 was owing on the Jackson

Street Church January 1, 1860. Brother Chaffee, who was a natural financier, borrowed the money of those most deeply interested in the prosperity of the church, and managed wisely; but still the debt hung on and the interest accumulated. At this distance of time it looks as clear as sunlight that this debt should have been prevented, and all the toil and care and animadversions connected therewith, by the formation of one good strong church in St. Paul in 1857, out of debt.

At the fourth Quarterly Conference for the year, August 3, 1860, W. H. Soule was recommended for the traveling connection. Brother Soule has been since then one of the efficient and honored members of the Minnesota Annual Conference. The next year the conference sent to this charge J. S. Perigrine; C. Brooks, Presiding Elder.

CHAPTER VI.

SCANDINAVIAN MISSIONS.

MANY Scandinavians, Swedes, Norwegians and Danes, came to Minnesota as early as 1851-52. Among the first that exercised any decided religious influence on the community, were John Tidland and Henry Russell with their families. The latter and his wife, Ann, joined the church in St. Paul, on probation.

On the 21st of December, 1852, Sister Russell was at the gates of death, and desired the Communion with her family. Brother Fullerton, then pastor in St. Paul, was only a deacon, and there was, he supposed, no Elder in town, C. Hobart having been on a District trip in Wisconsin, and only returned home that day. Brother Fullerton's journal for that day reads: "We have lost another probationer this evening and heaven has gained another saint. Sister Ann Russell, a Swede, brought up a Lutheran, converted in Boston with her husband, came here recently without letters and joined on probation. Last night, at her request, Brother C. Hobart and I had a Communion



Yours fraternally
John Twigg

season with her and God was pleased to make her dying chamber a Paradise. While holding my hand, after commemorating the dying of her Lord, she looked up and three times repeated with additional emphasis each time, the question: 'Peter! lovest thou me more than these?' (referring to her husband and children,) with his answer the last time, very emphatically: 'Lord, thou knowest all things; thou *knowest* that I love thee.' She then told me that her children were about to be left to the care of the church and its pastor, but that she loved Jesus more than these children. She died during the night, whispering the precious name, 'Jesus'.

"Thus, two of our members (Sister Keener had recently been killed by the Indians,) have suddenly been called away. But what is singularly providential, these, out of a membership of over sixty, are all who have died during my pastorate of a year and a half here. Sister Bridget Ann Keener was shot by an Indian, October 27th, 1852. Her funeral was preached by C. Hobart, at the church, Sunday the 31st. She was converted from Roman Catholicism, May, 1852.

"Previous to the death of Sister Russell, Anne Hovey and Isabella Gilbert, Norwegian girls from Winneshiek County, Iowa, came to St. Paul, seeking work. They were right out from 'Holy Peter's' revivals in Iowa, and became flaming torches in St. Paul. Their power for good was soon felt among the Scandinavians and also in our English meetings, for they brought their

people to our class and prayer meetings. Many of them spoke and prayed in their own language, and we held meetings occasionally at their homes.

"Quite a revival sprang up. Brother Fullerton was thus led to write the facts to Rev. C. Willerup, of Cambridge, Wisconsin, who came up and organized them into a society."

Brother Fullerton again writes, February 26th, 1853 (Saturday): "We have continued our meetings in the church, having preaching every night; several have been converted, and a deep seriousness is manifested among all who attend. The church is much revived, especially among our Swedish members. A Swede, formerly a Lutheran, came fifteen miles to-day, on foot, in order to be present at the means of grace to-morrow. He said: 'There is something here,' laying his hand on his heart, 'which makes me very unhappy, and I came here to see if I cannot get it removed.' I have to-day written to Brother Willerup, of our Norwegian Mission in Wisconsin, asking him to come up. There are many of these people here ripe for the harvest, but they cannot understand English."

"Monday, February 28th.—The Swede mentioned Saturday was converted on Saturday night. He has just called on me at the parsonage, before starting home. His statement is that he has been a Lutheran; has a wife and six children; lived awhile in New York; his wife attended Methodist meetings there, but when she became serious, he laughed her out of it. He came to Minnesota, made a claim, built a house, and opened his farm. But a man

entered his land, and he lost it all. Last spring he entered some land, raised a good crop, got it threshed and housed, and the fire consumed it all. He is now poor. A week ago yesterday, some of our Swedish brethren visited him. Since then he could not sleep or work—felt something bad in his heart. His wife told him he had better go to St. Paul and get the people to pray for him; but he thought he would get over it, but got worse and worse. Went to work Saturday morning, but could do nothing, dropped his axe and started for St. Paul. Now he says he sees through all his misfortunes—God was leading him a way he did not know. He says his old religion had no warmth in it, no soul. He speaks seven different languages, and is an intelligent man. His name is Peterson.”

C. P. Agrelius did his most effective work in 1855, in Chisago county. Here were large settlements of Swedes. A good work was done, and several Methodist societies organized. Brother Agrelius had been for many years a Lutheran minister, was converted under Brother Hedstrom, at the Bethel Ship, New York. Brother Agrelius this year built himself a little log house on the shore of Chisago Lake, and subsisted mostly on the fish which he caught in the lake.

CHAPTER VII.

ST. ANTHONY FALLS MISSION 1856-60.

I N 1856, St. Anthony was supplied by Rev. Sias Bolles, a transfer from the Rock River Conference.

The church entered at once upon the building of a parsonage for the preacher's family. Brothers Bolles and Wetmore O'Brien "drove the first and last nails." Previous to this, the church had rented a house for their preacher, for the sum of \$8 per month. It was well that the building of the parsonage was commenced and completed this year; had it been delayed until twelve months later the probabilities are that it might not have been possible to raise the money necessary for its erection. But it was so far completed, that about the last of December, Brother Bolles and family moved into it. This is the same parsonage which still accommodates the preachers' families who are sent to the First M. E. Church, Minneapolis.

The winter of 1857 was a very severe one, the thermometer for several weeks registering forty degrees below zero, and the family at the parsonage

had a cold time of suffering and inconvenience. The parsonage was not completed and made comfortable until the summer of 1858.

Early in the spring of 1857, the church having been increased in strength and numbers by a revival during the preceding winter, the trustees determined to enlarge the church building by an addition of twenty feet, and a basement for class and prayer meetings. This, with the expected financial depression, evinced both faith in God and courage in themselves, and reminds one of what is implied in being co-laborers with God. The enlarged church was filled at once. Among the new converts who were at that time most active in all the interests of the church, were J. H. Macomber and W. H. Soule. Both these brethren have been useful and honored members of the Minnesota Conference for many years.

At the close of Brother Bolles' pastorate, the society had a comfortable church and parsonage, and owed on both but \$500, having paid out in building about \$1,160. The year of Brother Bolles' administration was the most successful that the church has enjoyed. It is still referred to with grateful and affectionate remembrance by the older members of the church; and it was with disappointment and regret that they parted with him at the close of the conference year, when the Bishop appointed him Presiding Elder of the St. Paul District.

The year 1857 will always be remembered in the State and in the churches for the financial dis-

turbances that marked all business affairs. These affected the struggling church of St. Anthony. The parsonage was finished and the church was sufficiently large and comfortable, but the interest on the note for \$500 could not be raised.

At the conference of this year, held in Winona, Rev. J. F. Chaffee was appointed to St. Anthony. When he came, he found the business interests of the State in the vortex of a financial panic, which drew into it almost every other interest of the country whether secular or religious. Money could not be obtained. Bills were paid by barter, and many of them not paid at all.

In March, 1858, a church festival had been held at which the generous sum of \$218.75 had been raised; but of this only \$11 were in cash, the rest being in bills and goods. Mr. Chaffee was at this time in feeble health, and as he has stated, "expected to live about two years and then die of consumption."

The following winter witnessed a powerful revival of religion, during which about one hundred professed conversion; and at the next conference the membership had increased from seventy-five to ninety, and the probationers from twenty to eighty-seven.

In the midst of great difficulties and amidst many discouragements, the official members strove to keep up the finances of the church. For the pastor, was raised \$650. This was considerably less than had been paid Brother Bolles, but under

all the circumstances it reflects great credit on the church and its official Board.

Brother Chaffee was returned the second year, and the membership had increased to one hundred and twenty, and the probationers to thirty. He managed wisely, and by the close of his second year, he had sown so much good seed and done so much earnest work (which must follow good seed sowing to secure good fruitage), that to this day there may be found in this church more of Brother Chaffee's work than that of any other pastor. This may be said without any unfair comparison or reflection on the work and labors of other faithful pastors, and is somewhat attributable to the fact that everything was then more quiet and stable, so far as membership was concerned, than has been known before or since. Other pastors have received more members, but they have also lost more; owing, perhaps, to this fact among others, that the additions to the church during these latter years of larger population, have been gathered from a more promiscuous class of people, coming and going, constantly, in the midst of a fitful and feverish growth of the city, and in consequence their influence less powerful.

A remarkable prayer-meeting occurred in the basement of the old church during Brother Chaffee's (now Doctor Chaffee), first year. The church was in the midst of a most gracious revival. Sixty or seventy persons had professed to be converted and the work appeared to be at a stand-still. For several successive evenings no one had come for-

ward or arisen for prayer, and many thought the revival had come to a close. It occurred to the pastor, after an evening of fruitless toil, to appoint the next day as one of fasting and prayer. Accordingly, he invited all who would thus unite to come to church at noon instead of going to dinner. A large number came, and the meeting was one of great power. Those who had come together to plead with God went away at its close assured of victory in the evening. They were not disappointed. As soon as the invitation was given that evening, fourteen or fifteen men and women came rushing to the altar. Most of them were converted and have remained faithful to this day. Between thirty and forty were saved as the result of that fast-day prayer-meeting.

Rev. J. F. Chaffee, whose two years of pastoral service were so successful in St. Anthony, is still in the active work, and as his earliest labors in Minnesota gave the promise of wisdom, energy and ability, the passing years have but strengthened and fulfilled the impressions then made. Brother Chaffee's history is identical with much of the history of Methodism in Minnesota for the last twenty years, and his record in its moulding and extension, in the erection of houses of worship and of parsonages, will, as this history progresses, appear and speak of his skill in planning, his ability in executing, his liberality in assisting and of the toil and labor which have been unceasing.

MONTICELLO DISTRICT, 1857-60.

At the conference of 1857 the Monticello District was formed, and at the conference of 1860 it disappears. A sketch of this District, as given by its first Presiding Elder, Rev. S. T. Sterritt, when he labored on it, will show the growth of the M. E. Church since then.

This District extended from Minneapolis to Belle Prairie on the upper Mississippi, a distance of about one hundred and twenty miles; and from Princeton on the east to the extreme border of civilization on the west. The charges were nearly all unorganized and it was extremely difficult to hold a Quarterly Conference in the most of them, even after utilizing all available material.

Minneapolis had at that time but one society and a very inferior church edifice, which was afterwards sold to the Germans and since then burned down. This society was well organized, having a full corps of officers. The stewards were A. J. Bell, R. B. Bryant, Brothers McFerin, Phil. Wells and Rhone. Father Wells was class-leader.

At Anoka the officers were Brothers Putnam, Blain, Stowel (a local preacher,) and a few others; at Brooklyn, Brothers Benson, Durnham and Howe; at Dayton, McDonald, Cooley, Howard and some others; Monticello, William Brown, Z. M. Brown, Martin Fox, Henry Kries, and Brothers Wilder and Boyd. Some of these were trustees; for, owing to the scarcity of material, a few brethren were compelled to fill all the offices of the church.

At Monticello there was a good church edifice. At Princeton, Brother William Dunham and Brother Golden constituted the official Board. Brother Dunham was class-leader, steward and exhorter; at Kingston there was no Quarterly Conference nor any material for one; at Rockford, Brothers Slate and McGary had all the offices vested in them; at Clearwater, Brothers Pratt, Lawton, Lyons and Lee were the Board; at Maine Prairie, Brothers Clark, Spaulding and son; at St. Cloud, Brothers A. Freeman, King and Doctor Marlatt. (Brother Freeman was cruelly killed and scalped by the Indians.) Little Falls and Belle Prairie were almost unorganized. Most of the Quarterly and other religious meetings were held in these charges in private dwellings of small capacity, as there were few churches or school houses. These were days of hardships to both the preachers and the people; and the difficulties were increased by the devastations of the grasshoppers and the business panic which prevailed during 1857-58. Rev. Levi Gleason was then a young man on the Clearwater work, his first charge, and found it very difficult to procure food for his horse. He had on a certain day, after considerable trouble, succeeded in getting a bag of oats, and was returning home with it in his rude frontier sleigh when he met a German Catholic going to mass—it being a week-day holiday. Brother Gleason invited the German to ride, and when they reached the little log church by the road-side, the German invited the preacher to come in with him. He hesitated

about leaving his valuable sack of oats, and inquired if it would be safe should he go into the church; and further, whether all Catholics were honest and true? Being assured that they were, Mr. Gleason went in, but took a seat which enabled him to keep his eye on the oats. After a while he was obliged to move out of the range of vision which he had occupied, and becoming interested in the service forgot his fears. But his grief and surprise can be better imagined than described, when, at the conclusion of the service, he went out to find his sleigh minus his bag of oats. This he always felt assured, although it could not be proved, was stolen by his affable companion, the German.

In 1859, Rev. David Brooks was appointed to this District, and like his predecessor, found the labor great and the result not always satisfactory. Yet there was a growth in the societies and an increasing earnestness in the service of God. Churches were being built and with a more settled condition of things in the country, and the greater security to life and property, this part of the State was developing a better and more reliable population.

CHAPTER VIII.

ANOKA MISSION, 1858-62.

REV. C. N. WHITNEY was appointed to Anoka in 1858. During the winter there was a special religious interest in the Baptist, Congregational, and Methodist societies, brought about by revival meetings in which they united. Brother Whitney succeeded in nearly completing a large and commodious church at Anoka, which was destroyed by fire, greatly discouraging the society.

Mr. Whitney was returned in 1859. At the close of his first year he reported thirty-five members and eighteen probationers. He was succeeded by Rev. Alfred Welch, who was followed by Rev. G. S. Stevenson. In 1861, Rev. James Peet was appointed to this mission.

Mr. Peet divided the Round Lake Class into three classes: Round Lake, Coon Creek and Illinois settlement. The leader of the Coon Creek Class, Brother Gould, had started a prayer-meeting in his neighborhood, which had resulted in the conversion of several souls and a general awakening to



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the necessity of better living. At Anoka the prayer meetings were held Sunday evenings, usually led by the preacher, as was also the Wednesday evening meetings. These meetings were well attended and several were converted.

Toward the close of the year the outbreak of the Indian War interfered for a time with these prayer meetings. So did also the enlistments of soldiers for the War of the Rebellion, about the same time, not only break up the prayer meetings but also, temporarily, the country appointments. These trying times were particularly hard on the Round Lake work, where for three or four years there had been much interest.

At the conference of 1862, Mr. Peet reported forty-seven members, eleven probationers, and two Sunday Schools with eighty-one scholars, and a library of three hundred and fifty volumes. The old school house had been used by all denominations until churches and halls were built.

During Brother Peet's pastorate, the congregations doubled and the Sunday Schools trebled. A church-lot was secured and part of the material was on the ground for rebuilding, when the breaking out of the war of the Rebellion put an end to the attempt. It was then decided to abandon the use of the old school house as a place of worship and fit up a hall for that purpose.

BROOKLYN AND MAPLE GROVE, 1859-62.

In September, 1859, the original class at Brooklyn under Father Dow was divided, and a class

organized known as the Getchell Prairie Class, by Rev. O. P. Light.

At Maple Grove a class was organized by James Peet, December 9, 1860, with three members transferred from Diamond Lake Class, and the Dayton Class in the division of Crow River Mission. Of this class D. F. Chausse was leader. The first Methodist sermon preached in Maple Grove Township was by Rev. Richard Walker, at the house of Mr. Champlin, June, 1856. Two or three years after this, Mr. Borns and Rev. C. C. Kidder preached somewhat regularly, and Mr. Borns organized a class in what was called the Pounder neighborhood.

The Highland Lake Class in the town of Champlin, was organized by Rev. James Peet, August 10th, 1861, with nine members; Rev. Rich. Walker, leader. The meetings were held in the school-house at the upper end of Long Prairie.

In the spring of 1862, a class of over a dozen was organized by Rev. John Hooper, then preacher in charge; Daniel Chase was the leader. Quite a revival of religion on this charge grew out of the interest in the Sunday School at Long Prairie. There were none to teach the children but a few backslidden Methodists. In studying God's holy Word, in order to teach the children, these men began keenly to feel their condition. They appointed a prayer-meeting and sought until they found peace with God in believing, and not only were the backsliders reclaimed and their iniquities pardoned, but the children of these men and sev-

eral members of their families were brought to Christ; the class under Brother Daniel Chase was the result. What a wonderful reasonableness this exemplifies in the service of God!

"The entrance of thy Word giveth light," and they who turn to God and seek His favor according to His Word always find light; and in finding it, find life; find ability to labor, to lift up others to God; and in laboring to bless themselves and save others, they are built up and strengthened.

"Lord, give us such a faith as this,
And then whate'er may come,
We'll taste e'en here, the hallowed bliss
Of an eternal home!"

BELLE PRAIRIE AND LITTLE FALLS, 1858-60.

At the conference of 1856, the Committee on Education recommended that in respect to the proffered donation of Brother and Sister Ayer of Belle Prairie, three commissioners be appointed to take possession of the property consisting of a church and school building, and that a Board of Trustees be appointed. In 1857-58, Rev. A. J. Nelson was appointed preacher in charge to Little Falls, and principal of the school at Belle Prairie. During the summer of 1857, David Brooks held a Quarterly Meeting at Belle Prairie. One of the results of that meeting was the sending out, as agent for the Belle Prairie Seminary, Rev. Thomas Harwood. The financial crash in the East, the preceding year, had just about reached Minnesota at this time, and the agent did not succeed in collect-

ing enough to defray his traveling expenses. While at Dubuque, being completely out of money, Brother Harwood went to work in a nursery at Centralia, and after a month's labor obtained sufficient means to return to Minnesota.

During the summer of 1858, the upper Mississippi was infested with a band of desperadoes from the Red River of the North; fugitives from justice, who followed gambling, and robbing Indians at payment times. They had robbed a peddler of a large stock of dry goods, concealing the goods in a tamarack swamp near Little Falls. Among other terrible things that were done by this gang, was the attempt to rob a government officer and get the boxes containing the money, in which attempt they killed a soldier.

For some weeks they made night hideous with their vile obscenity and drunken revels. One of their amusements was to hold mock Methodist revival meetings in a saloon and on the streets, preaching and praying and singing in the most blasphemous manner. They also entered, one night, the houses of several peaceable citizens; threw down the stoves, broke the furniture and acted like madmen, and of course frightened men, women and children.

Brother A. J. Nelson, thinking these outrages should be ended, made a public speech and tried to rally the people to self-defense; but so frightened were the people that he found little support, excepting from Doctor Jodun and 'Squire Farnum. These disturbers of the peace immediately turned their attention to Brother Nelson and gathered

around him with their revolvers, but did not scare him. Then they broke into the church by jumping through the window, breaking sash and glass. Being cut with the glass, they went into the pulpit, which was painted white, and there they smeared their blood, beside doing such other beastly and shocking things in the church and pulpit, as cannot be written. This outrage was committed on Saturday, and they then notified Mr. Nelson, that if he attempted to preach in the church on Sunday, "we will roll billiards in the aisle while you preach." Many of the people advised him not to hold service. But he thought it was best to do so, and went through the usual religious exercises with a congregation of twenty men and women, all armed and ready to stand by him, and preached from the words, "Fret not thyself because of evil doers." No balls were rolled, no firing, and but little disturbance attempted.

Soon after this, on the night following the October election, these men, or rather fiends, went to the house of 'Squire Farnum, broke open the door, took him from his bed, stripped him and with their pen-knives stabbed him in a hundred places, then dragged him up the street and laid him on the hotel steps. They then proceeded to the house of Brother Nelson to serve him in the same fashion. Mr. Nelson had, however, been warned by his friend, Doctor Jodun, so that by the time they reached his house he was up and dressed, and out by the fence, well armed, as was Doctor Jodun and Mr. Gould, who were with him,

and the three awaited their approach. They had not long to wait, for soon after midnight the assassins, eleven in number, appeared. As soon as they came near enough, Mr. Nelson gave the order to fire and the darkness was illuminated with the blaze of musketry. One of the marauders was shot. The rest attempted to carry off the wounded, but Mr. Nelson and his friends soon surrounded them, drove them into a house and kept them under guard until morning.

When daylight came the ranks of the few brave defenders of the peace, were recruited to thirty, and these well armed with United States muskets. These muskets had been stored in a saloon, which saloon had been raided during the night and the arms and ammunition captured by the friends of order. One of the men under guard, was the sheriff of the county. The citizens demanded a surrender; the outlaws refused, replying that they could whip their weight in wild-cats. Mr. Nelson, who was commander on the occasion, drew the men still closer to the house and ordered, first, that any man who attempted to escape should be shot; and second, that should any gun or pistol be fired from within, the building should be set on fire and consumed. Then Mr. Nelson and a Mr. Celey, laying down their arms, approached the door, were admitted, and, after a parley, these bandits surrendered. The capture included eleven men, one woman and twenty guns.

As there was no jail, and the fort refused to receive them, the gang was put under guard, Rev.

Thomas Harwood being appointed captain of the guard. About two days afterwards, the District Judge, who had been identified with the gang, arrived, and demanded in the name of the United States that the prisoners be released. Captain Harwood refused. He then attempted to force his way in, and Captain Harwood presented the point of his bayonet. The alarm of danger at the same time being sounded, General Nelson rushed to the spot at once, and, with double barrel shotgun, ordered the Judge to throw up his hands, and then to put them behind his back, and ordered a second party to tie him. He begged and promised, and was at last released on condition that if he further troubled those who were protecting the rights and safety of the community, he should be tied and whipped out of Benton County, by twelve ladies armed with leather-wood switches. After eleven days of durance, a court was organized, presided over by Hon. Sweet, of Sauk Rapids. Some of the roughs escaped; others promised to leave the State; the man who was shot had died, and peace was restored. During this contest, Mrs. Nelson cut slugs for bullets, and other ladies stood guard with loaded muskets.

This is a chapter in what may be called muscular Christianity, or muscular Methodism of those early days in Minnesota. There have been no periods yet in the world's history when it did not need brave men, who would unhesitatingly stand for the right, National, political and social, even at the peril of their lives. And the righteous God who

will judge the quick and dead will spew out of His mouth the lukewarm, the selfish and the indifferent.

This Benton County riot has some valuable lessons, which may be studied to profit. One is, evil doers are always cowards at heart; and another, God is always on the side of right. Doubtless the courage and decision of Brother Nelson saved the entire neighborhood from pillage, if not from a worse fate.

PAYNESVILLE CIRCUIT, 1857-60.

From the conference which met at Winona in 1857, Rev. Thomas Harwood was sent to the circuit comprising Kingston, Forest City, Manonah, Portland, Wiston, Paynesville and a long list of other real or imaginary points, whose names figured once as important places on the maps of land agents and speculators.

After leaving Winona and reaching St. Paul and St. Anthony, the preacher set out in quest of his circuit. About eight miles from St. Anthony he struck into the big woods and entered into a most desperate fight with mosquitoes. He passed the night at Portland, on the shore of a beautiful lake, where was one house kept by a Mr. Curtis. The next day he reached Kingston and rejoiced that he had really found his circuit, or a part of it. He stopped with Brother Whitney, and arranging for preaching, went on to Forest City. Here he found Brother Charles Griswold and his excellent wife, and made an appointment. Hastening back to Belle Prairie, by way of Kingston,

Fair Haven, Fairmont, Clearwater, Sauk Rapids and Swan River, traveling on foot from Thursday until the following Sunday, Brother Harwood reached Belle Prairie; attended the Sunday School and the seminary the following week. On the next Sunday he preached from, "Pay thy vows unto the most High." The Sunday succeeding found the young itinerant back at Forest City, preaching, and "*a little foot-sore.*" At Kingston, "a stirring town of twenty or thirty houses," a class of six was organized. A class was also organized at Forest City. Of this last class Brother Charles Griswold was the leader. At Forest City, in the house of Brother Griswold, this often foot-sore young preacher found a pleasant resting place whenever he was on that part of his work. So, too, at the home of Brother and Sister Whitney, at Kingston, Brother Harwood was made welcome. An incident, which Brother Harwood never forgot, occurred one morning at Forest City, after the Sunday sermon. The preacher had called on a most excellent but infirm brother to pray. And such a prayer, so full of the spirit of Christ, that the preacher thought it made his sermon very poor by comparison. He stated later, in speaking of the prayer of Brother Robinson, that "he put more good theology into that prayer in two or three minutes, than I had preached in half an hour."

The Indians had become so troublesome on part of his circuit, that at many places they had driven the people off and several whites had been killed. It was no unfrequent thing when the

preacher was on his way to a preaching place, to meet wagons with families fleeing for refuge from the more frontier settlements. Brother Harwood remained on the work of the Paynesville Circuit and then returned to Michigan where he had been engaged to teach. He had done good, faithful, laborious work, and in the well attended class meetings, the increasing congregations and the evidences of earnest effort to serve God faithfully, he rejoiced, and was confirmed in his belief that God had called him to the work of a Methodist preacher.

In the spring of 1858, Mr. Harwood returned to Belle Prairie and continued to supply the work; preaching at Belle Prairie, Granite City, Little Falls and St. Cloud. This year, after a severe attack of illness, this young Brother plainly saw that the Lord and Mammon could not be served at the same time. If he was to be a Christian and a Methodist preacher, the whole man must be consecrated to God's service. The surrender was made before the conference of 1858, under the preaching of a sermon by Rev. A. J. Nelson, at Belle Prairie, and twenty years of glad, full, faithful service to God and the Methodist Church since then have proved the sincerity and completeness of the offering made.

Brother Harwood was sent, the next year, to New Richmond, Wisconsin; from there, the following year, to Eau Claire; but owing to circumstances beyond Brother Harwood's control, he was changed from Eau Claire and sent to Chippewa Falls. He was the first to organize this circuit

and named it, Chippewa City Circuit. It included Chippewa City, Chippewa Falls, Bloomer Prairie, Randall's Prairie, Duncan's Creek and Copp's Frairie, a trackless wilderness to travel. But through it, winter and summer, he labored, and had a blessed year; organized five classes and four Sunday Schools, and over fifty were reclaimed and converted. At the breaking out of the war, this good Brother enlisted and at the close of the war went to Colorado, and since then has been connected with the Spanish M. E. Mission in New Mexico, where he is at this time superintending the work throughout the Territory of New Mexico, an honored, useful, faithful minister of the Methodist Episcopal Church.

SPRING VALLEY CIRCUIT AND CHATFIELD, 1856-60.

The conference of 1856 appointed E. Fate, preacher in charge, and C. Kellogg, junior preacher, to the Spring Valley Mission. Rev. Ezra Tucker, a local preacher who had traveled two years in Wisconsin, moved to Hamilton, Mower County, early in July, 1856, and there, shortly after, united with a class among whom were Brothers William, John, and Benjamin, Camfield; Montgomery, Coger, Van Garden and McQuillan. This class met and preaching services were held in a small log house; Benjamin Crist, pastor, and Norris Hobart, Presiding Elder.

The fourth Quarterly Meeting for the year, was held at Spring Valley in a beautiful grove near the village. The people gathered in for many miles

around from the settlements on the head waters of Root River. The Presiding Elder did his best for the Master, and he was endowed with power from on high. The Holy Spirit fell on all present, and the people who, through coming from different localities met as strangers, were made one by the blood of Christ. After the conference in August and the appointment of Brother Fate, who was an able and faithful man, the work was hindered all over the circuit by the unchristian conduct of C. Kellogg, the junior preacher.

In August of this year, 1856, Rev. Boyd Phelps of the Wisconsin Conference, located at Hamilton, and he aided greatly in building up Methodism all through that section of country as long as he resided there, or until he joined the Minnesota Conference.

About the first of September, the little society at Hamilton commenced the building of a church, which was completed and dedicated by the 22d of November. This success in an enterprise that had seemed at first almost impossible, so hedged about was it with distrust and difficulty, was largely due to the efforts of Brother Ezra Tucker, who devoted his entire time and energy to the erection of that church, from the obtaining of the subscriptions to the taking of the contract, paying the bills, and working on the building with his own hands.

This was the first church built in Mower County. It was dedicated, free from all debt, by Rev. E. Fate, and the Lord set His seal of approval on the free will offering of the people; for during the

winter not less than fifty souls were converted in it and added to the church.

During the winter of 1856-57, measures were taken to locate an institution of learning at Hamilton. As for this purpose, Rev. Alfred Brunson had promised a donation of \$500, the name of "Brunson Institute" was given to the new seminary, which was to be. A charter was obtained by Rev. Boyd Phelps, who represented that county in the Legislature; the school was organized in the spring, with L. C. Carhart as principal, and about seventy pupils. Then came the great financial crash of 1858, and Brother Brunson could not pay his subscription. Others who had promised contributions and donations, were equally powerless to help or to pay, and the school which had flourished for a year and a half so creditably, was suspended, the projected building given up and the enterprise abandoned.

In the spring of 1858, Rev. J. H. Leard who had been appointed on the Chatfield work, left it and Rev. Ezra Tucker filled out the year. A protracted meeting was held in the fall of that year by Brother Tucker, which resulted in a revival of religion in that part of the country, and the conversion of quite a number of persons, which greatly strengthened the church there. It was while at work in this protracted meeting, that Mr. Tucker was admitted into the Minnesota Conference, having been twice before while a member of the Wisconsin Conference obliged to locate, on account of ill health. He was appointed to Chatfield Circuit.

Brother J. D. Rich had, in 1856, left a membership of about thirty, and a subscription paper of \$1,500 for building a church. This year was one of great prosperity. About one hundred and twenty were converted and taken into the church. A Methodist church was erected at a cost of \$1,500, which was the first church built in Fillmore County.

This was the short conference year of from spring to fall. Brother Tucker was reappointed to Chatfield at the fall conference, finished the church and had a good year.

John W. Stogdill, who succeeded in 1859, reported ninety-three members and twenty-seven probationers, and he, in 1860, was succeeded by Rev. Noah Lathrop.

ROCHESTER, 1855-60.

There is a tolerably reliable tradition that about the middle of July, 1855, Rev. T. M. Kirkpatrick preached the first sermon in what is now the city of Rochester; then a new settlement and containing from three to five shanties. At the conference of 1855, the Winona District and the Oronoco Circuit were both organized.

This circuit included three counties, one of which was Olmstead, and the village of Rochester. This circuit was left to be supplied. While traveling the first round on the District, the Presiding Elder when at Winona, about October 1st, met Rev. Nelson Moon, who was employed by him, and sent to the Oronoco Mission as a supply.

At Rochester Brother Moon organized a class

of five members with a local preacher by the name of Crot for leader. Here Brother Moon kept up preaching regularly through the fall and winter, and until the roads became impassable and the cold so intense, that he was obliged to desist. On one occasion in going to Rochester, while crossing the Zumbrota River, his horse broke through the ice. Mr. Moon managed, by sliding from his jumper, to escape a cold bath himself, but his good horse, "Barney," was almost instantly covered with ice and came very near perishing. This was the last time he attempted to reach Rochester during the winter. There has been an erroneous impression current, in regard to the horse, equipage and general make-up of this preacher of early days, at Rochester. Nelson Moon was a man of genteel appearance, a good preacher and of good address. It is stated by those who know the facts, that he owned and rode one of the best horses that was ever brought to Minnesota, and drove him in a new, well-made buggy.

Brother Moon preached also at Mantorville, Dodge Center, Oronoco, and other points; labored faithfully and well, and he never received a dollar for his services that fall and winter at Rochester; neither was there any missionary money for the mission. At Oronoco, at the first Quarterly Meeting, a collection of \$18.00 was taken up for preacher and Presiding Elder, N. Hobart, and this unwonted liberality so astonished both these brethren that it was cause for grateful remembrance. In 1856, the name of the above charge was changed to

Mantorville Circuit, and Nelson Moon was received on trial in the conference and appointed to this charge. The circuit included Mantorville, Oronoco, Pine Island, Rochester, Greenwood Prairie, Center Grove, Calmar, Roscoe, Concord, and adjacent country. Mr. Moon had been obliged to sell his good horse the preceding year to obtain supplies for his family. He also had purchased a yoke of oxen with which to earn, in part, a living for his family. Such was the extent of the Mantorville Circuit, that it was necessary to have a horse, and the preacher traded his oxen for one. His wife and children were taken sick. His horse lay down and died. Under these circumstances Brother Moon thought best to locate. He has since then resided at Center Grove, Bear Valley and Lake City, where he now resides, and labored extensively and acceptably as a local preacher.

In 1857, Rochester was detached from Mantorville Circuit and set off as a separate charge. Rev. S. N. Forest was appointed preacher. At the Annual Conference of 1858, held in St. Paul, Brother Forest reported forty-seven members and eight probationers. He was sent back for the second year, and the following April when the conference met at St. Anthony, thirty members and fifty-six probationers were reported, showing that there had been a revival and that earnest, faithful work had been done. But Brother Forest was not present to report his work nor to rejoice with his brethren over the growth of the Methodist church in Rochester during the year; for during that time he had

been called from labor to reward, and it was recorded in the minutes of 1859, that Rev. Samuel N. Forest had died in Rochester April 5th, after a lingering illness, aged thirty-six years. Brother Forest had been transferred to the Minnesota Conference from the Rock River Conference in 1857, and stationed, as above stated, at Rochester, where he had a successful pastorate of eighteen months. He died well, leaving for his brethren in the conference this message: "I die at my post." The day before his death, on being asked how he felt about leaving his work, he replied, "I am packed up and ready to go." His remains were laid in the burying ground near Rochester, to await the resurrection of the just.

Brother Forest was succeeded by Rev. G. A. Phoebus and he, in 1860, by Rev. Ezra Tucker. During 1860, a large hall was rented and fitted up for church purposes. A parsonage was built and occupied. The church was greatly prospered this year. Eighty were taken into the church, and the people had a mind to work. Brother Tucker was returned the next year.

In the summer of 1858, a union camp-meeting was held about midway between Rochester and Chatfield, in a fine grove on the banks of the South Zumbro; the members of the societies at Rochester, Chatfield, Marion and Pleasant Grove, uniting in the meeting. The attendance at this camp-meeting was unusually large for so new a country. There were thirty-one tents on the ground. Many of the people came in their emigrant wagons,

glad to enjoy the privileges of a camp-meeting, the first held in the Zumbro country. The meetings from the first were of great interest and power. Rev. D. Cobb, A. M., Presiding Elder of the District; Rev. B. F. Crary, president, and Rev. Jabez Brooks, professor in Hamline University, were present. These brethren all did good work and preached the Word with power. Doctor Crary's sermon on Sabbath morning will probably never be forgotten by those present. It was one of those occasions, on which a man rises to his greatest heights—soars far beyond himself. Some one, in speaking of that sermon, says, "it was a *perfect triumph*." At the close of the sermon, the preachers and people sang, "All hail the power of Jesus' name," and before the conclusion of the hymn, the congregation were on their feet and pressing forward to the stand. There they engaged in a prayer meeting, such as made the hearts of believers glad. The cries of the penitents as they plead for mercy, mingled with the rejoicings of new-born souls, and the happy shouts of God's people made Heaven glad. This was a great day for Methodism in that section of country and its influences were manifested during the year and for the years that followed.

AUSTIN, 1856-60.

Rev. S. N. Phelps was sent to organize the Cedar River Mission. The first Quarterly Conference was held at the house of Silas Dutcher, the Presiding Elder, T. M. Kirkpatrick being present.

The following Board of Stewards was elected: N. G. Perry, Stephen H. Maxon, Abner B. Siger, James Wilson and Warren Brown.

In 1857, Moses Mapes was licensed to preach, and in the fall of the same year was sent to this mission, with D. Cobb, A. M., Presiding Elder. In December of that year, an effort was made at Austin to obtain lots for the erection of a church and parsonage, but these were not secured until three years subsequently.

In the spring of 1858, Rev. John L. Dyer was appointed. He was an earnest, plain, Godly man and at once set about the holding of revival meetings, well understanding that while the people were all absorbed in their worldly matters and only enough interested in the church and the service of God to give them an occasional thought, the work of God must languish. "The kingdom of God suffereth (permitteth) violence and the violent take it by force." "Seek ye first (first in time and interest and energy and importance) the kingdom of God," was his motto.

Brother Dyer was a great blessing to Austin and to the circuit. He reported for Austin alone, at the close of the conference year, eighty-six members and eighty-four probationers. This faithful man of God is still remembered in the Cedar River country as a self-sacrificing, laborious, evangelist, to whom Methodism is much indebted; and not Methodism only, for the fire of revival entered into other fields and the sister churches were quickened and built up by its warmth.

Brother Dyer was followed by Moses Mapes in 1859, with T. M. Gossard as Presiding Elder. In 1860, Rev. F. A. Conwell was appointed preacher in charge, with George E. Strowbridge as assistant preacher. The latter remained but a part of the year, went to Evanston, and is now stationed in New York.

RED WING, 1856-60.

In 1856, Chauncey Hobart who had served the Red Wing charge the previous year, was continued as pastor in charge at Red Wing. The year was one of prosperity. A gracious revival occurred during the winter and early spring, in which about sixty were converted and added to the church. The year was also one of financial advancement, and in the spring an earnest effort was made to build a church. Plans were adopted, a subscription circulated and an amount secured on the latter supposed to be sufficient to warrant the undertaking.

Before the building was inclosed, however, the financial crisis and crash of '57 had so impoverished many who had expected to give the largest sums, that it was only considered safe to finish the basement and seat it comfortably. The next spring, 1858, courage had somewhat revived, and with much labor and exertion the audience room was so far completed that it was occupied. The building then erected and completed at much sacrifice, and with unceasing faith and prayer, still continues a pleasant and commodious house of worship. It

has been enlarged and improved and ranks among the most attractive Methodist churches in the State, excepting those new and elegant structures of modern date. The finishing of the church left the society burdened with a debt of several hundred dollars, but this, was cancelled by that prince of laymen, Lee Clafton of Boston, from whom the money had been borrowed, when informed of the embarrassed condition of the society.

July, 1857, Rev. Peter Akers, D. D., was appointed to Red Wing at the Winona Conference of that year. This year, though one of great financial stringency, proved to be one of spiritual enlargement. Dr. Akers was a grand leader, and he was ably seconded by Dr. B. F. Crary, the new president of Hamline University. And when the year closed, April, 1858, the time of conference having been changed from summer until spring, the church record showed one hundred and thirty-five members and one hundred and eight probationers.

Dr. Akers was followed by J. W. Stogdill, who served until May, 1859. In 1859, Rev. Jabez Brooks was appointed, who labored with great acceptability until October 13th, of the same year, when he was reappointed, (there being two sessions of conference that year,) and continued at Red Wing until 1860, when he was succeeded by Rev. Sias Bolles.

CHAPTER IX.

CONFERENCE SESSIONS AND DISTRICTS FROM 1856-60.

AT the first session of the Minnesota M. E. Conference, held at Red Wing, August 7th, 1856, the work was arranged in four Districts, as follows: St. Paul, D. Brooks, sixteen appointments; Winona, N. Hobart, thirteen appointments; Red Wing, T. M. Kirkpatrick, eleven appointments; Monticello, John Kerns, fourteen appointments.

Second session Minnesota M. E. Conference, Winona, July 30th, 1857.—There were five Districts, namely: St. Paul, Sias Bolles, thirteen appointments; St. Peter, J. Kerns, twelve appointments; Red Wing, T. M. Kirkpatrick, thirteen appointments; Monticello, S. T. Sterritt, twelve appointments; Winona, D. Cobb, fourteen appointments.

Third session M. E. Conference, St. Paul, April 15th, 1858.—There were seven Districts, namely: Monticello, S. T. Sterritt, eleven appointments; Winona, D. Cobb, fourteen appointments; St. Paul, S. Bolles, twelve appointments; Prescott, C. Hobart, twelve appointments; St. Peter, John Kerns,



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thirteen appointments; Lake Superior, D. Brooks, four appointments; Red Wing, T. M. Kirkpatrick, thirteen appointments.

There were two sessions of the Minnesota M. E. Conference in 1859. The first was at St. Anthony, May 4th, 1859. There were seven Districts: Monticello, D. Brooks, fourteen appointments; Red Wing, D. Cobb, sixteen appointments; St. Paul, S. Bolles, fifteen appointments; Winona, T. M. Gossard, fourteen appointments; St. Peter, J. Kerns, fourteen appointments; Prescott, C. Hobart, fourteen appointments; Lake Superior, John Pugh, four appointments.

Second session of 1859, Prescott, October 13th.—There were eight Districts: Monticello, D. Brooks, fifteen appointments; St. Peter, A. G. Perkins, fourteen appointments; St. Paul, S. Bolles, twelve appointments; Red Wing, D. Cobb, sixteen appointments; Winona, T. M. Gossard, fourteen appointments; Lake Superior, J. Pugh, three appointments; Prescott, C. Hobart, fourteen appointments; Scandinavian, E. Shogren, eight appointments.

The sixth session of the Minnesota Conference, was held at Red Wing, August 22d, 1860.—There were six Districts, two being transferred to other conferences. Minneapolis, D. Brooks, fifteen appointments; Red Wing, D. Cobb, sixteen appointments; St. Paul, Cyrus Brooks, fourteen appointments; Winona, T. M. Gossard, fifteen appointments; St. Peter, A. G. Perkins, twelve appointments; Scandinavian, E. Shogren, nine appointments.

	No. of Members.	Probationers.	Churches.	Parson- ages.
August, 7th, 1856....	323	44	6	2
July 30th, 1857.....	2119	656	13	3
April 15th, 1858.....	3006	1610	14	3
October 13th, 1859...	4542	1619	24	7
August 22d, 1860....	4586	1596	25	13

At the conference held at Prescott, October 13th, 1859, Rev. B. F. Crary, D. D., Chauncey Hobart and Cyrus Brooks, were elected delegates to represent the Minnesota Conference in the General Conference to meet at Buffalo, N. Y., May 1st, 1860.

At this General Conference, several changes were made. The boundaries of the Detroit Conference were made to include all the missions on Lake Superior, including Sandy Lake within its jurisdiction. Also a new conference was formed to be known as the North-West Wisconsin Conference, which included the Prescott District of the Minnesota Conference, and the LaCrosse District of the West Wisconsin Conference. This action of the General Conference, with the increasing immigration to the country, rendered several changes necessary at the Minnesota Conference of August 22d, 1860. The Districts were remodeled. Minneapolis District was organized with fifteen appointments, while the Monticello District disappeared, and the Prescott District was transferred to the new North-West Wisconsin Conference, C. Hobart, Presiding Elder.

CHAPTER X.

ST. ANTHONY, 1860-64.

THE quiet and spiritual pastorate of Rev. Cyrus Brooks, who was appointed to St. Anthony in May, 1859, and again in October, 1859, was an exceedingly helpful one.

The financial disruption of 1857, had checked the growth of the town. Though its effects were not seriously felt for some time, yet by 1859, the tide of prosperity, which had been very great, was changed, and now it was receding as rapidly as it had risen. Many of the most valuable members of the church had gone to seek homes elsewhere; others were leaving, and those who could not get away, or who would not, were depressed and discouraged. This state of things, which continued several years, with the war of 1861, was rendered still more deplorable by the Indian outbreak, so that several years elapsed before a healthy reaction was established. In the meantime, all business interest languished; the church mourned, and it was a time of general depression. There was so little money in circulation, that the

preacher was given to understand that he must not expect to pay out money for meat, flour, fuel, etc., but that when he needed these things to let his wants be known. These were hard times, both for the preacher to whom this state of things was most unusual, and to the people, who would gladly have done better. It is stated that on one occasion Mr. Brooks very innocently and unintentionally amazed his congregation by preaching from the text, "But I am poor and needy." They seemed to think, as they afterwards told him, that it was remarkably appropriate. Dr. Brooks in speaking of these days, says, "We could sing both with the spirit and the understanding,

'We share our mutual woes,
Our mutual burdens bear.'

And adds, "Most of the burden-bearers of those days are gone; some to other localities, some to their final rest. And from the memory of those who remain, the dark days of that period have drifted so far away as to become dreamlike. But few now living can realize their indebtedness to the noble band of heroic Christian men and women whose patient endurance made the happy present possible."

In 1860, Rev. Thomas Day was sent to this charge. Brother Day was a methodical, practical Englishman. He did not make so much of an impression as a preacher, as he did as an earnest, practical Christian. He did good service during the year of his pastorate. Among other things he

bestowed especial care upon the church records, which had been left in a very unsatisfactory condition, and when the written records could not be found, he obtained from persons acquainted with the facts, the statements of business transactions and made a record of the same. These records remain to attest Brother Day's painstaking faithfulness, and it is no small honor to read in the review which Prof. C. N. Winchell gives of this good man's labors, these words in reference to the care which he bestowed to reduce to order and a businesslike appearance the church books: "These records shine like an electric light in the dark; but their effect was transient and isolated as that of a meteor. No similar records precede them; none follow them, except what may be compared to the illuminated streak which fades, breaks up, and finally disappears—seen in the heavens after a meteor has passed."

Brother Day was succeeded by Rev. Ezra R. Lathrop, who was appointed in 1861-62. He served about a year and a half and was then appointed chaplain of the Tenth Regiment, Minnesota Volunteers. The excitement and confusion incident to the breaking out of the War of the Rebellion, together with the depression of business, continued to affect disastrously the finances of the church.

The next appointment was that of Rev. Wm. McKinley, in 1863, who had, with broken health, returned from the seat of war, having been chaplain of the Eagle Regiment, the Eighth Wisconsin. He found his appointment a hard one, the difficul-

ties being increased by his own feeble health and the illness of his wife. The chronicler of the church writes, "The years 1863 and 1864, were dark years in more respects than one." In the words of Prof. C. N. Winchell of the State University, "The threatening dark cloud of Civil War was over the land. It swayed to and fro, but ever hung like a black pall athwart the heavens. Doubt and dismay were written on the faces of men—that is, of some men, while resolute faith and determined action were plainly visible in others. The years were afflicted still with financial distress, as well as the forebodings of doubtful war. In 1863, the river was low, the logs did not come down; the saw mills were shut; men usually employed in them had to disperse in different directions, mainly down the river to get employment. The Indian Massacre had driven the settlers from the frontier into the town. St. Anthony was full of poor people, many of whom had lost their fathers or brothers or husbands, either at the hands of the Indians or in the war which raged further south, or in hospitals along the border. The population was largely women and children, poor and needy, with all the anxiety and agitation of war times. These were some of the saddest days the church in St. Anthony ever experienced. Old disorders, a chronic inheritance of lawlessness from former years, were sources of serious trouble.

"The parsonage was broken into and pillaged during the absence of the preacher, and his household goods and the communion set of the church

were taken. While knowing that these things could not be carried secretly out of the county, yet there was a strange apathy on the energy of the church, which prevented any effort being made to recover the stolen property, and this most singular robbery was never ferreted out.

"But amid all these discouragements the church was opened regularly, and Brother McKinley was prompt and faithful in attendance at all the services of the church. He did what he could, also, in strengthening the hearts, the often fainting hearts, of the faithful. He made it sure that there was one place, at least, in St. Anthony, where on Sabbath morning the light of Gospel truth would shine forth, ready to cheer any who would place themselves within its rays. Notwithstanding all the trials and discouragements, improvement in the condition of the church was visible from month to month and from year to year. So that when in 1864, Brother McKinley's pastorate closed, the church record showed eighty-eight members and eight probationers."

RED WING STATION AND CIRCUIT, 1861-76.

At the conference held in Minneapolis, 1861, Ezra Tucker was appointed to the Red Wing Station; D. Cobb, Presiding Elder, Red Wing District. Mr. Tucker was returned in 1862 with Sias Bolles, Presiding Elder. These were years of excitement, the tocsin of war was heard all over the land. In 1863, George W. Richardson was appointed stationed preacher, and Brother Bolles was on the Dis-

trict. This was a year of trial in many ways for both the preacher and the people. In 1864, T. M. Gossard was sent to Red Wing. This, too, was a year beset with difficulties, especially in a financial point of view, and the preacher did not quite finish up his year.

In 1865-66, Dr. Cyrus Brooks was appointed and Ezra Tucker was Presiding Elder. C. Hobart, in 1865, was sent on the Red Wing Circuit. On the circuit the year was a most successful one, about one hundred having been converted. In July, a camp-meeting was held about three miles from town, on land owned by the circuit preacher. This was one of the most memorable meetings held in the State before or since. In numbers and attendance it was but a small affair, but in the evidences of the mighty power of God to save in answer to persistent, believing prayer and in the number of persons soundly and happily converted, it was a very important camp-meeting. Many, in seeking the Lord, were so overcome that they sank down speechless and motionless. Among those who were thus prostrated, was a good Scandinavian Brother, Lewis Johnson. He had sought the blessing of a clean heart, with great earnestness, and with the witness of the spirit that he had received the blessing, he lost the power to move. But with joyful words of praise and thanks-to giving he proclaimed the power of Christ save to the uttermost. This dear brother has continued to walk in the light. Brother and Sister Frank Tether received a great blessing. Sister

Tolle and others, to the number of forty, were able to rejoice in the assurance of sins forgiven. Sister Tolle has, within a few years, passed to the Land of Life. Most of the others are still among us and witness a good profession.

The year 1866 found Cyrus Brooks in the Red Wing Station; G. W. Richardson on the circuit and E. Tucker, Presiding Elder. In 1867, C. Brooks and G. W. Richardson were returned. The last two years were good and prosperous years for the station. Doctor Brooks, at the close of his third year, reported two hundred and six members and eighteen probationers and the church property worth \$10,000. Then Hamline University was doing well. The Board of Trustees had added a Biblical Department to the University to be opened the following year, and the influence of the University on the church interests was helpful and strengthening. On the circuit the years 1866-67 were also prosperous. In 1868, J. Kerns was appointed to Red Wing; J. O. Rich, on the circuit, and G. W. Richardson to the Douglas Circuit, the last being the division of the Red Wing Circuit lying north of the Cannon River. In 1869, Rev. T. McClary was sent to Red Wing; John Kerns to the circuit and J. O. Rich made Presiding Elder. Douglas Circuit died in the first year of its birth. Serious difficulties arose, which resulted in church trials and the withdrawal of a large portion of the membership from the principal class in the circuit, that of Douglas or county line neighborhood. In 1870, T. McClary was returned to Red Wing and

John Kerns to the circuit. In 1871, E. R. Lathrop was sent to the station; John Kerns returned to the circuit, with J. O. Rich, Presiding Elder.

At the conference of 1872, Bishop Gilbert Haven, presiding, the Red Wing District was distributed between the Winona, Rochester, and St. Paul District, and the era of larger Districts to be traveled by railroads was introduced. With this change was necessitated another, the breaking up of the closeness of relationship which had existed between the Presiding Elder and the people. Henceforth they could only, in the very nature of things, come less frequently; hasten away to the next appointment as rapidly as possible, and often during the year call on the pastor or some other available Brother to hold the Quarterly Meetings which they could not attend. Whether this innovation will be for good, time alone can tell. Red Wing thus fell to the Winona District; J. O. Rich, Presiding Elder; C. Griswold, stationed preacher; B. F. Kephart, on the circuit. In 1873, Red Wing passed into the St. Paul District, C. Hobart, Presiding Elder; C. Griswold continued, and Levi Gleason on the circuit. In 1874, D. Cobb, Presiding Elder; S. A. Winsor in the station, and C. Hobart on the circuit. Brothers Winsor and Hobart continued in 1875. These were two good years, especially on the circuit. A revival at one of the appointments in the Spring Creek neighborhood resulting in the conversion of about forty—who were added to the church.

During Brother Winsor's second year, his little

daughter, Alice, a bright little girl of five years, was accidentally burned to death. This sad event crushed the hearts of her parents and for a time seemed likely to prostrate them. Sister Winsor never recovered from the shock. She lingered a couple of years, struggled bravely to regain her health but the conflict was ended in Atlanta, Georgia, where with triumphant faith she passed to that land "where the inhabitants never say I am sick." In 1876, Rev. J. H. Macomber was appointed to Red Wing, and S. Bolles to the circuit. C. Hobart, having finished up forty years of active work, took a supernumerary relation and was appointed Conference Agent of Sunday Schools and Tracts, and Member of Red Wing Quarterly Conference.

HAMPTON, VERMILLION AND FARMINGTON, 1855-64.

There was but little of Methodism in what is now known as Hampton, until September, 1855, when Mr. John M. Bell made himself a claim in Township one hundred and thirteen. Here he built a house of poles, wild hay and sods. This house was on the stage road from St. Paul to Dubuque, and was known all along the route as the "sod shanty," or "sod tavern," where travelers often stopped when overtaken by a storm. The following spring other settlers moved in and a Methodist class was formed, made up mostly of the members of Brother Bell's family.

At the conference of 1855, the name of this circuit was changed to Mendota Mission, it having

been a part of the old Minnesota Mission. By this change Mendota fell into the Red Wing District, John Kerns Presiding Elder, and G. A. Eaton a local preacher supply.

The first class at Farmington was organized by G. A. Eaton, a local preacher, laboring under John Kerns, Presiding Elder in 1855. The first revival was conducted by Rev. A. Wilford, pastor, assisted by J. O. Rich and Charles Koms. The members of the first class were: Charles Jones, leader; Philena Jones, Talcott Alderman, Mary J. Alderman, G. A. Eaton, Wm. J. Crist, Caroline Crist, Elizabeth Houts, Julius O. Rich, Mary J. Rich, Willis B. Reed, Martha Reed, Charles B. Smith, Diodena Smith, Thomas M. Smith, Rebecca Smith, Isaac Van Dorn, Ariel Wellman, Lucy Wellman, S. B. Wellman, Harriet Youngblood, Peter Ayott, and others. The first Quarterly Meeting in Farmington, was held in an unfinished hotel called the Record House, by Rev. S. Bolles and Wm. McKinley.

The conference of 1861, appointed Benjamin Crist to the Farmington Circuit. During the conference year, Brother Crist's wife and child died within one week of each other, with diphtheria. Alone and desolate the preacher traveled his circuit and kept up his appointments at East Grove, Eureka, Farmington and Vermillion. During the time of the war, differences of opinion and political animosities broke up several of these classes. Brother Crist was succeeded by Brother C. T. Barkuloo. The circuit was large, too large to be

traveled and cared for as it then required, and with Brother Barkuloo's best efforts the work did not grow and increase in spiritual power as he desired.

Vermillion Circuit was set off as a separate charge, in 1862, and James Peet was sent to it. The new preacher found, "A most beautiful prairie country, with good crops and plenty to eat;" but there was no house for the preacher to live in, nor part of a house, to be found. After spending two weeks in a vain search for a dwelling, he called a meeting of the official members at the house of Isaac Van Doren, and after stating the case, he asked whether he should come to the circuit or not. The responses were to the effect that he could do as he thought best; they would all like to have the preacher remain, and thought a parsonage should be built; but each present was entirely too much occupied with his own work to assume any responsibility about building one. At the close of the meeting, Mrs. Van Doren said: "Brother Peet, as these men and official members have not decided to do anything, I will tell you what to do: you go back to Anoka, pack up your things, get them stored somewhere, and bring your family as quickly as you can, before cold weather sets in, to my house, and stay until something is decided!" Her advice was followed, and proved that the quick apprehension of a woman is often the best means to the solution of a difficulty. Once sheltered the preacher turned his attention to the building of a parsonage. A committee was appointed, the people all over the circuit contributed liberally; sev-

eral persons offered building sites, but it was finally decided to accept an acre proffered by Captain R. S. Donaldson, near the school house. In a few weeks a good house was sufficiently completed for the preacher to move his family into it which he did, after midnight December 31st, 1862.

Brother Peet spent about fifteen months on this work, finished up the parsonage the second year, and built up the Vermillion Circuit until it was a strong and pleasant charge. In 1863, Rev. C. T. Barkuloo, who was then living on the circuit, supplied the work, Mr. Peet having been appointed chaplain a colored regiment in Louisiana. The next year, 1864, this circuit, now known as Farmington Circuit, was supplied by J. Gardner and C. T. Barkuloo.

TRAVERSE DE SIOUX, MANKATO AND SOUTH BEND,
1855-56.

In 1855, Lewis Bell organized classes in Traverse de Sioux, Mankato and South Bend. In 1855 the Mankato Circuit was organized by J. W. Powell. He preached the first sermons and organized the first societies, in 1856, at Shelbyville; in 1857, at Mapleton, Willow Creek, Vernon and Winnebago City. At Blue Earth City the first sermon was preached the same year under an oak by Rev. Thomas Whitford. In 1859, Rev. J. W. Powell preached and organized classes in Martin County. Theophilus Drew organized the Methodist church in Garden City, and he also conducted the first revival in that part of the State, near Swan

Lake. From that revival three preachers, there converted, have joined the Minnesota Conference, S. T. Richardson, Jesse Bean and James Door. The first preacher received into the conference from the Mankato District was Ransom A. Judd.

His recommendation to conference was something unique. Brother Judd had been employed with Brother Powell, on the Shelbyville and Blue Earth City work. At the last Quarterly Meeting, the Presiding Elder, John Kerns, failed to be present. There were no members of the Quarterly Conference present except Brothers Judd and Powell, and they concluded not to hold a Quarterly Conference. These brethren started, the following Monday, for the Annual Conference to be held at St. Paul. On the steamboat at Mankato they met Brother Kerns, also on his way to St. Paul. Brother Powell informed him that no Quarterly Conference had been held for the Mankato Circuit and that Brother Judd should have been recommended. Brother Kerns replied that they "could fix that, by holding a Quarterly Conference right there on the boat, as the necessities of the frontier knew no law." A Quarterly Conference was held at once. Brother Powell was elected secretary, Brother Judd acting for him. In answer to the question, "Are there any recommendations of persons to the Annual Conference?" Brother Powell recommended Brother R. A. Judd, and after he had been examined on "Doctrines and Discipline," Brother Kerns put the question, and Mr. Powell

voted for him and he was declared unanimously recommended.

The first church built in south-western Minnesota was the Methodist Church in Traverse de Sioux, in 1858. The next was built in Shelbyville, in the same year, begun by Mr. Judd. It required some of the heroism of the Fathers to travel this circuit, even in 1856 and 1857. J. W. Powell had the honor of traveling and laboring on the Mankato Circuit for a year on a salary of \$9.00. Rev. A. G. Perkins used to carry his gun as he went to his appointments, and on his way home shoot red squirrels for the family meat. Brother R. A. Judd gave up a salary of \$40.00 a month for the privilege of preaching the Gospel on this frontier work for less than \$40.00 a year. Brother Edward Eggleston, while traveling the circuit, gave part of his time to pasturing sheep in order to live. While building the church at Shelbyville, Brother Judd used to fast for dinner, after working hard, in order to save the cost of it. It is said that Sister Shannon, finding this out, took him under her motherly wing and would not let him continue this means of grace.

Mankato District has seen much tribulation—Twice it suffered from the ravages of the Indian Massacre, and for four years it was scourged by grasshoppers; but since 1876 this part of the State has developed very rapidly, both in material wealth, population and in all the interests of the Methodist Church.

CHAPTER XI.

JACKSON STREET CHURCH, ST. PAUL, 1860-64.

IN 1858, under the Eldership of Rev. Sias Bolles, the agreement that Jackson Street and Market Street Churches should make one station, was dissolved. It then became apparent, that such a compact should not have been entered into and that incompatibility of views required that each church should have its own separate Boards of Official, members whose best thought could be utilized for the advancement of the spiritual and temporal interest of each. Hence, from the conference of 1858, held at Jackson Street Church, the Bishop made separate appointments to the charges of Market Street and Jackson Street Churches.

Rev. C. Brooks was preacher in charge, and while the situation of things in St. Paul was such that there was little gain in the numerical strength of the church, yet the deeply spiritual nature of Doctor Brooks and his patient, loving, gentle spirit, together with his pulpit ability and faithful pastoral labors, built up and greatly strengthened the church. He was able to report, at the close of the

conference year, after all the discouragements, members, one hundred and fifty-six; probationers, seventy-one; a gain of seventy-two.

In 1859, Rev. J. F. Chaffee succeeded Dr. Brooks, and served the church eighteen months, or the two short conference years, which were spent in struggling with a debt of over \$10,000. Mr. Chaffee had just entered into revival work on his charge, when the illness and death of his daughter, Mary, occurred. Mary was the oldest and the only one left to Brother and Sister Chaffee of a large family, and in regard to her death, Brother Chaffee writes, speaking of the revival effort which he had but just commenced: "I was so crushed that my labors seemed to amount to nothing." Mr. Chaffee was followed by J. S. Perigrine in 1860, and he, in 1861, by B. F. Crary.

Dr. Crary, in May of this year, was appointed chaplain of the Third Regiment of the Minnesota Infantry, and was stationed at Murfreesboro, Tennessee. The church was then supplied for the last quarter of the conference year, by Edward Eggleston. Mr. Eggleston reported, "A big picnic and railroad excursion; free tickets for the school and forty cents profit ahead." This was in all probability one of the first, if not the very first, railroad and Sunday School excursions in the State. During this year there is a marked increase in the Sunday School, Mr. Eggleston being known as a Sunday School man.

The war in the South and the Indian War nearer home, created much sorrow and distress during

this and the preceding year in St. Paul; and here, as elsewhere throughout the State, caused a decrease in church membership and in the advancement of religious interests. October 30th, 1862, one of the victims of the Indian War at Birch Cooley, William Irvine, was buried from Jackson Street Church; and on the 4th of November the bodies of seven men lay side by side ready for burial in the same place. Later, on the 11th of November, there are funeral services there for four more, Rev. Edward Eggleston and J. D. Pope, officiating. With one or two exceptions, these twelve men thus cut off in these terrible massacres, were members of Jackson Street Church and congregation.

In 1863, C. Brooks is Elder and B. F. Crary is returned to the church as pastor. This year the license of Mark Anthony Hoyt, local preacher, is renewed. This excellent young man, the fourth son of Rev. B. F. Hoyt, had enlisted and was elected lieutenant in Company F, First Regiment Minnesota Infantry. Exposure and the hardships of war which he bravely endured for over two years, completely broke down his health. He lingered for a year or so in much feebleness and died in the triumph of faith, a good soldier who had fought a good fight.

August 1st, J. N. Martin was appointed by the Elder to fill out the unexpired year of B. F. Crary, who, at the General Conference of that year, had been elected editor of the *Central Christian Advocate*.

In 1864, the conference met at Jackson Street Church, St. Paul, Bishop Kingsley, presiding. Rev. J. F. Chaffee was appointed Presiding Elder of St. Paul District, and Rev. Cyrus Brooks, D. D., preacher in charge of Jackson Street Church. C. Hobart was transferred, without his knowledge or consent, and stationed at Market Street, St. Paul.

CHAPTER XII.

AUSTIN, 1860-64.

In the fall of 1861, Rev. David Tice was sent as preacher to the Austin Circuit, with Rev. John Lamberson as junior preacher. At that time the circuit embraced fourteen appointments: Austin, Brownsdale, Lansing, Degoods, Moscow, Cedar City, Nevada, Slocums, Madison, Sumner, Rose Creek, Eplers, Oak Glen and Grand Meadow. It was divided in the fall of 1862, so that Austin, Cedar City, Rose Creek, Nevada, Guilford, Eplers, Moscoe and Lyle were set off as Austin Circuit, with Brother D. Tice reappointed preacher. The remaining points were formed into the Lansing Circuit with J. Door preacher. At the conference of 1863, S. T. Sterritt, was appointed to the Austin Circuit and Rev. John Quigley was Presiding Elder.

In July, 1862, Brother Tice with a class of twelve members, mostly women, began the work of building a church in Austin. Ground had been donated and conveyed by Luther S. Morgan, of Fillmore County, to a Board of Trustees of the M. E.

Church. This Board was made up of H. S. Holt, A. G. Percy, T. J. Lake, S. Degood, W. Chandler, Robert Dobie, John Watkins, Hugh Mills and Samuel Clayton. On this ground, on the corner of St. Paul and Bridge Street, Brother Tice began the work of erecting a frame church, under the most discouraging circumstances. It is stated that Brother Tice, with crowbar on his shoulder, waded into the Cedar River and quarried rock for the foundation. The building was framed of native hard wood timber, obtained from the Cedar River and Moscow woods. The pine wood was hauled from Winona, a distance of about one hundred miles. This was the first church building in the Cedar River country, and the first in Austin. The bell which was placed in the steeple, was the first to break the silence of Mower County, and call the people to the worship of God. The organ, which was the first cabinet organ in the county, is still used in the newer church, and was esteemed a great curiosity. The clock, which has kept the even tenor of its way ever since, is still in use and was the gift of Brother Tice, bought with the wedding fee received by him at the marriage of John Niles and Miss Diadunna Phelps of Cedar City. The communion service was a gift to Brother Tice from Company C, Ninth Regiment Minnesota Volunteers. A very fine book-case, still in use by the society, was made at a cost of \$80.00 by G. W. Mitchell, and donated to the church. During the year, the building was completed and dedicated, and although Brother Tice and his "twelve mem-

bers, mostly women," worked with grit, grace and gumption, there was still a large debt for those days left upon the church, the cost of which was \$1,400.

After the new church edifice had been dedicated, the society was blessed with quite an extensive revival, the fruits of which still remain.

In 1864, Rev. William C. Shaw was sent to Austin, with J. S. Perigrine as Presiding Elder, and under his quiet but godly and faithful administration, the debt on the church was reduced to \$300, and the church built up spiritually and greatly strengthened.

PAYNESVILLE, 1860-64.

Some time during the spring of 1860, a good brother, Rev. M. Dunnell of Illinois Conference, while visiting some friends at Paynesville, preached and organized a class, whose members were: Rev. S. P. Roach, a local preacher; Susan Roach, John Phipps, Martha J. Phipps, M. P. Beckly, and Catharine Beckly. This class belonged to the Crow River Circuit. In 1861, H. Singestrue was sent to this circuit. Paynesville was set off as a separate charge, or circuit, in 1862, with T. M. Kirkpatrick, preacher. The following year, the circuit was supplied by——, and at the end of the year reported eighteen members. In 1864, G. W. Bennett, a located Elder, supplied the charge; and again, in 1865. Brother Bennett had several accessions to the church in Paynesville and in the

adjoining towns. He organized a class at Long Prairie and also at Burbank.

MINNEAPOLIS, 1860-64.

Minneapolis, which in 1857-59 had belonged to the Monticello District and is previously mentioned as a part of that District, became, in 1860, part of the Minneapolis District, in which it remained for the next four years. In 1864 it was merged in the St. Paul District.

To form a correct idea of the growth of Methodism in Minnesota, it will be well to look back to the first mention of the first Methodist sermon, preached in the house of Calvin A. Tuttle, a funeral sermon by Rev. J. Benson; then to cast one's eyes over the unoccupied prairie on the west side of the river, take in the roar of St. Anthony Falls, and endeavor, if such a thing were reasonable, to grasp the possibilities for a great city, with immense commercial and manufacturing interests, and the expansion of religious and social life. With this almost incredible expansion realized in only a little more than three decades, the growth of Methodism in this young and vigorous city, has not indeed kept pace; for, "the children of this world are in their generation wiser than the children of light." But it has made for itself a record of which it has no reason to be ashamed. And while realizing with humility, how much more could have been accomplished with unwavering faith in God, we rejoice over what has been attained. Methodism has outstripped her sister denominations in

the number of her churches and in the strength of her membership. In the wise and righteous influence which she has exerted on the community, Methodism has taken no second place, in the busy stream of growing life and power. The stronghold of Minnesota Methodism is in Minneapolis; and the influence which she has exerted in the development of this beautiful city, as well as in the enlargement and building up of the church in the State from the radiating forces of Minneapolis Methodistic energy, may not be computed.

Very much of the energy and growth of Minneapolis Methodism, will be associated with the names and memory of the brothers William, Asbury, and Hugh, Harrison. These gentlemen, the sons of Methodist parents, came, with their sister, Mrs. Annie Goheen, and their aged father, to a new State and a growing city, not more to increase their fortunes than to build up the faith of their father and mother in their new home. In all the church enterprises of the earlier days, these bore the most active part, and after the older brother, William, had ceased from his labors, those remaining have continued in the good work of church building and support. Associated with the early days of Minneapolis Methodism, are many names long to be remembered. With the Harrison brothers, are those of Dr. Goodrich, Dr. John Quigley, Rev. J. F. Chaffee, W. Bryant, J. Hamor, J. D. Rich, Elias Moses, Brothers' Copeland, Harvey, Cobb, Gaskill, Lillibridge, Dr. Stanton, Galpin, Scott and

others whose thought, care, service and liberality, have been impressed on the struggles and successes of the church life of the early days in Minneapolis. The little frame church in which the members of the first class in the city were so glad to find a Sabbath home, soon became too small.

R. McDonald was appointed to Minneapolis in 1856; but he left the work and William H. St. Claire supplied it. In 1857, Rev. J. D. Rich came to the charge. It was under the pastorate of Mr. Rich that the first church was completed. This church was dedicated by Rev. J. F. Chaffee, then pastor of the church at St. Anthony. T. M. Gossard was appointed in 1858; and in 1859, Rev. J. O. Rich. There were two short conference years in 1859; J. O. Rich served the church during both terms, D. Brooks, Presiding Elder. In 1860, J. F. Chaffee was appointed pastor. This year the Minneapolis District was formed with D. Brooks Presiding Elder. J. F. Chaffee was reappointed in 1861. These two years were darkened with the horrors of the terrible fratricidal war in the South,—with sorrow and suffering in the North—and dissensions arising from opposite sentiments regarding the course of public events. These, in connection with the number of loyal and able-bodied men who had left Minneapolis at their country's call and were at the front defending the rights of the nation to self existence, made the years of 1860–61 difficult and beset with discouragements in all kinds of church work. And yet while other

churches in the State were barely holding their own, the pastor of the Minneapolis charge reported at the close of his second year, one hundred and fifty-nine members and thirty probationers, the church having more than doubled its membership during the two years.

In 1862, James F. Chaffee was appointed Presiding Elder, Minneapolis District, and D. Cobb was sent to Minneapolis. Mr. Cobb was returned to the same in 1863. During this year, D. Cobb was elected chaplain of the Sixth Minnesota Volunteer Infantry. In 1864, Dr. John Quigley was appointed. This year the Minneapolis District was united with the St. Paul District, and Rev. J. F. Chaffee was appointed Presiding Elder.

OWATONNA, 1855-64.

In 1855, Rev. F. A. Conwell visited the little village of Owatonna, accompanied by a party of seven. Their tent was set up near the house of Mr. Winship, one of the first settlers in the Strait River country. Here a Sabbath was spent and Mr. Conwell, a local preacher, improved the occasion by preaching twice during the day. At this time there were but very few settlers there.

In 1856, T. M. Kirkpatrick, Presiding Elder; S. Wetzell, preacher, on Owatonna Circuit, reported nine members and twelve probationers. In 1857, A. Matson was appointed, and at its close he reported thirty-one members and forty-seven probationers. Brother Matson was continued in 1858, and in 1859 reported forty-eight members; proba-

tioners, sixty-six. In 1859, J. M. Rogers, preacher in charge, Owatonna, Red Wing District; D. Cobb, Presiding Elder. Mr. Rogers was followed by A. V. Hiscock in the second term of 1859. In 1860, Robert Hoover; 1861, F. A. Conwell; and in 1862, Ira H. Richardson. Mr. Richardson continued in 1863. In 1864, Owatonna became part of the Owatonna District, T. McClary, preacher in charge. Brother Conwell formed a small class at Doolittle's; another at Medford, and a larger one at Clinton Falls. At the latter, there was a good revival and the membership more than doubled. At Owatonna there was a small class, led by Brother James Cole. The school house was used as a place of worship.

The winter of 1861-62 was very severe, and in traveling this circuit Brother Conwell encountered some hard storms. On one occasion, in coming to Owatonna to meet his appointment, he had waded and struggled through snow and drifts up to his breast, until nearly exhausted. The perspiration and snow on his head and shoulders had formed icicles which rattled all around him. At last, about the time his limbs refused to bear him longer, he reached the house of Bliss and Burtch, and had only strength enough left to fall inside the door. Here the weary itinerant was well cared for and after resting awhile was none the worse for his hard journey. In 1862, Mr. Conwell joined the First Regiment Minnesota Volunteers, and did good service both as chaplain and soldier in the Battle of Antietam and elsewhere.

JANESVILLE, 1855-60.

In the middle of November, 1855, Mr. and Mrs. W. G. Allyn took their church letters from the Gravel Church Class, Columbia, Ohio, and emigrated to the western part of Steele County, Minnesota. After a while, the county was divided and the home of Brother and Sister Allyn fell in the town of Janesville, Waseca County. Mrs. Allyn says, "This part of the country was very thinly settled, there being only five families for a distance of several miles, and these had only settled during a month or two previously. My husband, myself and two little boys went into our shanty on our claim, in January, 1856, with factory cloth for a roof and a quilt for a door. Well do I remember the first night we spent here. We knelt down to family worship on the frozen ground, and prayed. I have every reason to believe that ours was the first family altar erected in what is now Waseca County. We had no Christian associates for six months. The *Northwestern Christian Advocate*, we received and prized it highly. This we did not have every week, as our mail and all our supplies had to come from Faribault, some thirty miles distant, and the roads were impassible with snow a good part of the winter. By the *Advocate* we learned that the first session of the Minnesota Annual Conference would be held in August, 1856, at Red Wing, and my husband wrote to the presiding Bishop to see if he could not send us a minister.

"Some time in October, while my husband and his brother were endeavoring to protect their haystack from the approaching prairie fire, a young man, with carpet bag in hand, came to our shanty door, and made himself known as A. V. Hiscock, a Methodist minister who had been stationed on the Morristown Circuit. Morristown, where he was to make his home, was seventeen miles distant in an easterly direction. He wanted to preach that evening, but my husband could not leave to circulate the appointment, and taking one of our horses Mr. Hiscock went through the neighborhood himself announcing that preaching would be in the evening at the house of W. W. Norcutt, that having been decided on as the best place in which to hold meeting. He preached an excellent sermon to a good congregation. It was a feast to our souls. Brother Hiscock was through with the sermon and we were singing the last hymn, when we discovered that the prairie fire was coming where we were, and stopping without further ceremony we had to proceed to fight fire.

"The next winter, Brother Hiscock had to preach behind the bar in a hotel where liquor was sold, near what is now known as Okaman, four miles north of us. He used to come to his appointment there, twelve miles, on Norwegian snow-shoes, and preached at two o'clock in the afternoon. After preaching, he would put his 'skis' in our sleigh, ride home with us and preach in our neighborhood in the evening. There was a revival that winter

and a large class was organized with Mr. Allyn as leader.

“But these have all gone, some have moved away and others have died. The Lutherans and Roman Catholics have taken the neighborhood. We have lived in Janesville Village over nine years and belong to the class there, of which my husband is the leader. The place where we first settled, embraced a part of the west side of Ioseo township, a part of the east side of Janesville township, and was four miles northeast of the village of Janesville.”

William Hennings preached at Janesville in 1864. A parsonage was built here in 1875, by W. H. Barkuloo. A Sunday School was organized in 1877, by D. Morgan, and a church was built the next year, by the same pastor, who was returned in 1878 and in 1879. A camp-meeting was held for this charge, September 1st, 1877, V. Henry, preacher in charge. In 1880-81-82, Rev. F. M. Tubbs was appointed, and reported a society doing fairly well, but burdened with a church debt.

There are, we find, the same distinctive features about the planting of Methodism in Minnesota, which characterized the church in the earliest days of her history. The good seed of the kingdom is sown by some faithful hand. It matters not by whom, a humble layman, a devoted woman, an earnest preacher; and the seed takes root and springs up, and bears fruit to eternal life. And the passer by only sees that the standard of Methodism has been planted, “come to stay.” Souls

have been converted by the preaching of the Word; a house of worship; erected; the preachers are there, and a religious community is being built up.

This, as we recall the story told by Sister Allyn, has been the history of our church life and growth at Janesville. To-day, from such small beginnings, there is a strong Methodist Circuit with three churches and a bright outlook for religious prosperity.

FARIBAULT, 1857.

Rev. J. H. White was appointed to Faribault in 1857, and reappointed in 1858. During these years, a Board of Trustees was appointed and an effort made to build a church. The latter did not prove successful. Rev. Thomas Day was appointed in May, 1859, and again in October of the same year. This year the first M. E. Church in Faribault was built. This was a small, plain frame church, and yet it needed faith and courage and much energy to build it, and when completed it was considered a great undertaking. Brother E. R. Lathrop thus laconically describes the beginning and conclusion of the enterprise:—

“O. B. Jacobs, whose wife was a member of the church, said to Brother Day, ‘Mr. Day, why don’t you build a church?’ Mr. Day replied, ‘That is just what I want to do, but we have no money.’ Mr. Jacobs said, ‘Build without money; you can do it.’ Mr. Day replied, ‘If Mr. Jacobs will stand by and help me, I will commence and try.’ So he

began. The old church was built almost without money. Mr. Jacobs, though poor, stood by and helped to the last, doing a good share of the work."

Rev. J. O. Rich was appointed in 1860. The church, twenty-six by thirty-six feet, was completed and dedicated by Rev. D. Cobb, Presiding Elder of the Red Wing District, November, 1860. At the close of the year Mr. Rich reported fifty-four members and eight probationers. Wm. H. St. Claire followed in 1861; Charles G. Bowdish, in 1862-63. Mr. Bowdish resigned at the second Quarterly Conference, being elected chaplain, and the charge was supplied by Lorin Webb. In 1864, E. R. Lathrop was appointed. The following spring the church was enlarged by adding twenty feet to the rear, and thoroughly repaired. The conference of 1865 met there, and E. R. Lathrop was returned. He reported at the close of the year, ninety-three members and ten probationers. He was succeeded, in 1866, by J. M. Rogers who remained three years on the charge and who reported at the end of his third year, 1868, a membership of one hundred and thirty-five and thirty-six probationers. In 1869, Rev. Ezra Tucker was appointed; followed in 1870, by I. H. Riddick. During Brother Tucker's pastorate there was an increase of membership, so that he was able to report one hundred and forty-four members and thirty probationers—God having blessed his labors by a gracious revival.

Rev. David Tice was appointed to Faribault in

1871-72. During the last year while the membership of the church had increased considerably and it would seem as if the society should have been prospering and growing strong in God, some unhappy occasions of offense arose and in the friction which ensued much spiritual loss was sustained.

J. W. Klepper was appointed in 1873-74. Faribault had, in 1872, become part of the Rochester District, with W. C. Rice, Presiding Elder. In 1875, Rev. J. F. Chaffee was appointed to Faribault and built the present church edifice and contributed liberally towards the enterprise. Brother Chaffee was succeeded in 1876, by E. R. Lathrop, who found a church estimated to be worth \$6,000, and a comfortable parsonage worth \$2,000. Here was a strong society, and there was every reason to believe that a prosperous future awaited the church.

ROCKFORD, 1856.

Rockford Circuit in Wright County and in the Minneapolis District, in 1856, was organized by Rev. Jacob Myers, who preached the first sermon and led the first class. In 1857, under the labors of W. F. Shaffner, a revival was enjoyed which greatly blessed the little society. The members of the class were: William Sleight, leader; Lydia S. Sleight, Thomas Prestidge, J. B. Edgar, Jane L. Edgar, Susan A. Lockwood, Mary Godfrey, Frances Godfrey, Abner Hinman, Sophronia Tacey, H. Leiderback, Marilla Look, Sally Woodward, Sarah Powers, Esther Harvey, Eliza Cook, Hannah

Thompson, Jessie Prestidge, Martha M. Prestidge, and Azobah Heath.

The first church erected was in 1872. Trustees: J. Higgins, A. Dickenson and George Look. During the twenty years of the existence of this circuit, or until 1876, seventeen different ministers have been in charge of the work. Some of these have only remained a few weeks and have left to seek more lucrative positions. It is said to the credit of Rockford Circuit, that they have always paid their preachers what they agreed to, though it would be fair to assume that many times that was not enough for them to subsist on.

In these twenty years there have been three revivals; one under Brother Shaffner, one under the pastoral labors of Rev. Alfred Cressey, and the third and most extensive one known in Wright County, while Rev. Amos Dickinson was Circuit Preacher.

Preachers of the Gospel and Presiding Elders in these beginnings of things in Wright County, met with many mishaps, and were often obliged to use their sharpest common sense to get through from one appointment to another. While Rev. Noah Lathrop was on the District, it is said that in attempting to ford a swollen stream with horse and buggy, "The bottom of the stream fell out" and preacher, parchments, horse and buggy parted company. After some struggling and several strategic movements, the preacher and the horse made the shore, but the buggy and other valuables were still behind. Nothing daunted, although

somewhat exhausted, the Presiding Elder stripped for the conflict, and again took to the water, and succeeded in gathering up his property and in reaching dry land. Then putting things together in an orderly way, the preacher, though soaking wet, went on his way rejoicing.

In 1873, Rockford fell into the Minneapolis District, D. Cobb Presiding Elder, and J. J. Stanton preacher. In 1874, it was supplied by Amos Dickinson, who had a blessed revival and was continued in the work in 1875-76, with Dr. Cyrus Brooks Presiding Elder.

CLEARWATER, 1855.

The first Methodist sermon heard by the people of Clearwater, was preached by S. T. Creighton, at the house of Brother Dow, two miles from the present village of Clearwater.

The first society there was organized by Rev. Bartley Blaine, in the fall of 1857. The members of the first class were: James Lee, Rebecca Lee, Ephraim Whitney and wife. A building was bought and used for a parsonage, in July, 1866. At Clear Lake, a church was built in 1878, by M. B. Smith pastor, and one at Clearwater, in 1881, Leland P. Smith pastor. Revs. Levi Gleason, Bartley Blaine, S. T. Sterritt, T. M. Berlin, Moses T. Harriman, C. T. Barkuloo, W. W. Rork, C. F. Garvin, Noah Lathrop, M. B. Smith, J. A. Henry and Leland Smith, have labored on this charge, and these have all testified that to make Methodism the power of God to salvation more spirituality was needed; a

deeper consciousness of obligation to God, in pastors and people, together with a better financial system and a willingness to sustain the cause of God. Clearwater and Clear Lake are reported as out of debt, in 1876; the towns growing, and the people more inclined to labor heartily to bring in the kingdom of the Lord Jesus in righteousness and temperance.

LONG PRAIRIE, 1866.

In the fall of 1865, Whitesville, afterwards a part of the Long Prairie Circuit, was settled by five families, who came up the Long Prairie River looking for a home. Among these were four Christian women. Soon after they had built their cabins, these four sisters decided to meet every Thursday afternoon for prayer. Here for weeks they met at the house of Sister Eliza and held their prayer and praise meetings, and God met with them and the joy of the Lord made their hearts glad, in the midst of hardships, howling wolves and a desolate wilderness. As other families settled around them, the next spring the size of their meetings increased, but there were still none but the four sisters "White" to lead. In the fall of 1867, to their delight, Brother J. H. Macomber, then stationed at Sauk Center, came out and preached for them twice and greatly cheered and encouraged them. A Methodist class was organized by Brother C. T. Barkuloo.

In the fall of 1870-71, the Sauk Center District was organized, D. Brooks, Presiding Elder. Round

Prairie, including Long Prairie Circuit was organized, A. H. Reed, supply. He was followed by Brother W. A. Putnam, and the circuit was enlarged taking in Bearhead, Round Prairie, Long Prairie and Whitesville. In 1871-72, Brother Putnam was returned to the circuit. This year a glorious revival of religion occurred in the Whitesville neighborhood, conducted by Brothers Putnam, Moses and Sutton, and many were converted; C. Hobart, Presiding Elder. So did this good work go on, that there was not a house for ten miles up and down the river but that it contained happy converted men and women, who were praying and praising God.

The following year, 1872-73, the work was supplied by A. Sutton. Brother Sutton remained two years on the circuit, doing good work and building up the church. He was succeeded by Brother Fenlason. At this time that part of the State was terribly devastated by the grasshopper plague, and many of the people left their homes to find subsistence elsewhere. After a long struggle with hard times and much suffering, in answer to earnest and united prayer the grasshoppers were removed and the people of God rejoiced in Him and the church revived. A day of prayer and fasting was observed by Christians throughout the State, immediately after which the grasshoppers left.

RICHFIELD, 1854.

The members of the first society organized by

Rev. J. B. Mills, in 1854, at Richfield, were James Dunsmore and wife, John Draper and wife, Hiram Layman and wife, and R. L. Bartholomew. This society has a nominally Union Church, but in reality now belongs to the Methodist society, since all those who had any interest in the church when it was built have become converted and joined the Methodist Church. This great work of grace and brotherly love, was accomplished under the labors of Rev. J. H. Macomber. He also succeeded, under the most unpropitious circumstances, in building a neat and commodious parsonage, in 1871. The appointment, since that time, has been one of the most pleasant and prosperous, and will long hold associated with it, the earnest, faithful, energetic work of Brother Macomber and his excellent wife.

Brother Macomber remained three years on this charge and in 1873 was succeeded by J. L. Farber, who was continued in 1874, taking, in connection with Richfield, Hobart Chapel, Minneapolis. This latter appointment, which became of sufficient importance to appear as a charge in 1874, was commenced in the summer of 1870 by Rev. Chauncey Hobart and wife as a Sunday School, in a thinly populated part of the city. It increased so rapidly in size and in interest, that in the fall Mrs. C. Hobart, in connection with several ladies of Centenary Church and members of the Sunday School, raised sufficient to pay for the erection of a small chapel, the lumber for which was donated by some of the members of Centenary Church. Soon after,

an organ was purchased. There was preaching each Sunday afternoon after Sunday School. By and by, perhaps in 1873, the little building was enlarged, and S. T. Sterritt was appointed to the charge. In 1875, Rev. F. H. Tubbs was sent to the same work, the church meanwhile increasing in membership and importance and the Sunday School developing into one of the most promising. In 1876, Hobart Chapel lost its old name and became known as Franklin Avenue M. E. Church. Lots had been purchased and plans made to rebuild further out. J. W. Martin was appointed to the work. Since 1876, Franklin Avenue Methodist Church has had a prosperous history, and is one of the best charges, and most desirable, in Minneapolis. Although it has changed its name, the faith and prayer in which its foundations were laid have not changed, and are recorded in the archives of heaven.

From the Richfield charge Henry Brook, now in Spokane Falls, Washington Territory, was recommended to the traveling connection. He labored faithfully on several of the charges in the Minnesota Annual Conference. On account of failing health he was later compelled to take a supernumerary relation which still continues.

CHAPTER XIII.

REVIEW OF THE CONFERENCE WORK FROM 1860-64.

THE conference of 1864 met at Jackson Street, St. Paul, for its tenth session, Bishop Kingsley, presiding. This was the crucial year of the war. Many of our promising young men were in the army. Several of the most experienced preachers were serving as chaplains in the different regiments and a number of others were serving in the ranks. We were straitened for men. But three were admitted into the conference in full connection; four remained on trial, only three were received on trial. Of the nine appointments in the Scandinavian work, four were left to be supplied; while of the sixty other charges in the conference, sixteen were left to be supplied. These vacancies were provided for as speedily as possible, and all went to their work in faith.

The sorrows and desolations, as well as uncertainties of war, were leading the people to look to God as their only hope and defender and thus the very consciousness of loss and peril and sore necessities led to an increase of spirituality. A baptism

of prayer seemed to come upon the churches. God was sought earnestly, and was found of very many, until there was scarcely a charge in the conference that was not made to rejoice in a gracious revival.

On the St. Paul District, J. F. Chaffee, Presiding Elder, the spirit of the Lord was poured out. On the Market Street charge, Chauncey Hobart, pastor, forty-nine were converted. At the same time, Doctor Cyrus Brooks was stationed in Jackson Street Church and had a year of solid progress. On the Newport charge, under the faithful labors of Jessie Smith, nearly one hundred were converted. At Farmington, Brothers Gorman and Barkuloo reaped a glorious harvest. In Minneapolis, the church, under the care of Doctor Quigley and the circuit, J. D. Rich and T. N. Berlin, were favored with an outpouring of the spirit of God which resulted in the salvation of many. Monticello, H. J. Shaftner, was greatly blessed.

Throughout the Owatonna District, J. O. Rich, Presiding Elder, Owatonna, Faribault, Cannon City, Northfield, St. Peter, Cleveland, Shelbyville, Garden City, Blue Earth, Shell Rock, Geneva and Cobb River were aflame with revival fire. There were large ingatherings to the church under the faithful ministry of Revs. T. McClary, E. R. Lathrop, Nelson Moon, S. T. Sterritt, I. H. Richardson, S. A. Chubbuck, S. T. Richardson, D. B. Gleason, J. Barnard and others, who quit themselves like men of God, and have left their record in the churches.

In the Minnesota District, John Kerns, Presiding Elder, the good work went on; and in Mankato,

under the labors of Rev. Thomas Day, there was a memorable work of grace. So also in the Welch Mission, under the care of R. D. Price, the name of the Lord was magnified in the conversion of many precious souls.

The Red Wing District, Sias Bolles, Presiding Elder, had also a gracious year. Brother Bolles was elected chaplain, in the spring, and Rev. N. Hobart filled out the year as Presiding Elder.

While revivals were enjoyed and a great blessing experienced at Cannon Falls, W. H. Soule, pastor; at Lake City, G. W. T. Wright, preacher; at Oronoco, S. N. Phelps; Marion, J. W. Dorsey; Pine Island, J. W. Powell, and at Wasioja, B. Phelps, pastor—yet the greatest, both as to numbers and interest, occurred on Red Wing Circuit, supplied by the venerable Doctor Akers. In this revival, one hundred were added to the church on probation. Many of these were then young people who have since been the workers and burden-bearers of the society there and elsewhere.

On the Winona District, J. S. Peregrine, Presiding Elder, were blessed times of rejoicing over new-born souls. This District, from its organization under Rev. Norris Hobart, in 1855, had been subject to fewer changes than the other Districts, and had exhibited a steadier growth that had been most encouraging. This year Winona was under the pastorate of Edward Eggleston, that prodigy of versatility, who always had a good time himself and generally succeeded in making those around him enjoy themselves. During this year, quite

a number were added to the church. So at Stockton, also, O. P. Light, pastor; Plainview, B. Blaine; Pleasant Grove, J. Lamberson; High Forest, A. Hitchcock; Preston, J. Door; Money Creek, N. Tainter; Lenora and other places on the District, the heavenly dews of divine grace fell in refreshing showers.

The year 1864 was not only remarkable in the history of Methodism in Minnesota, but it was a year of progress everywhere throughout the nation in the growth of ideas as well as in social, political and civil affairs, and not only in our land but throughout the civilized world.

During the fall and winter of 1864-65, General Thomas with hundreds of our Minnesota heroes, many of them members of the Methodist Church, was in a death struggle with Bragg in Tennessee. Sherman, every inch a soldier, and a brave man, accompanied with several of our Minnesota Methodist preachers and our Minnesota boys, was on his march from "Atlanta to the sea;" while Grant, with the Methodism of Minnesota represented in each division of the Army of the Potomac, was demanding from the brazen throats of a thousand cannon in the vicinity of Richmond, that rebellion should cease. Only two decades have passed, and yet so have the hurry of passing events and the earnest tide of busy life engrossed us in our national and State and church affairs, that one who did not pass through those days with us, can hardly be made to realize how deep and intense were the agony and solicitude of those days in our young State, and in

our but newly organized Methodist churches. Scarcely a congregation among us met to worship where there were not to be seen habiliments of mourning. All hearts seemed filled with anxiety for the safety of some loved one. Not a prayer was offered in public by our people, that was not full of entreaty for the success of our cause, and the preservation of our heroes at the front.

Minnesota Methodism has the right, as well as the honor, to record her loyalty to the Union in the dark days of those years which tried men's souls; being a part of the great denomination of which Abraham Lincoln testified, that "the Methodist Church has sent more soldiers to the field, more nurses to the camp, and more prayers to heaven than any other church." Minnesota did her full share and has rejoiced ever since in that she was enabled to hold fast, and be faithful then, when it cost something to be true.

CHAPTER XIV.

ST. ANTHONY FIRST CHURCH, 1864-76.

THE year 1864 was not one of progress for this church. By some unguarded entrance, a spirit of faction had crept into the society greatly to the grief of those who, true to the interests of Zion, endeavored to restore harmony and brotherly love. The supply, Brother C. F. Wright, was not able to adjust himself, or the disputants, wisely to the circumstances, so that it was a year of languishing, spiritually. Rev. F. W. Berry was appointed in 1865. He was a young man, but wise and gracious. He is described by one who knew him well, as "an eloquent and pathetic preacher." He was often so physically weak that he could with difficulty stand before his audience, and would hold to the railing or to the pulpit to support himself. As his discourse proceeded, his strength increased. His eyes would glow with the brilliancy of intellectual power and spiritual exaltation. The crowded audience gazed on him, enwrapt, wondering at the strength of his youthful mind and the eloquent words which fell from his lips. Their hearts would

fill with love and pity for the noble young man so feeble and so evidently hastening with consumption to the grave. His purity and gentleness of spirit was to the people a living epistle wooing and reprimanding them. His work, though so short, was a great success. Brother Berry died, February 19th, 1866, at the age of twenty-four, leaving his young widow to mourn her great loss. On his death-bed as the moment of release approached, he sprang up, extended his arms, threw his body forward, and with an upward gaze, exclaimed: "See, see, see, Jesus is coming! oh, see!" and died as he sank back in his bed. From the pastorate of this devoted servant of God, prosperity and peace returned to the church.

In 1866, Rev. Harvey Webb was sent to the charge and continued three years. His years as pastor were crowned with success. He found a weak church; he left it strong. Every department of the work prospered. The membership almost doubled. The Sunday School was large and flourishing, and the social and financial ability of the church were wonderfully increased.

How beloved and deservedly popular Brother Webb was during these years, the following will serve as an illustration. On a certain Sunday during his third year, he gave notice that on the evening of the next Sabbath he would administer infant baptism to any children whose parents might so desire. On the appointed evening three children were presented. Brother Webb taking the first child in his arms, inquired the name.

"Harvey Webb," replied the mother. Somewhat amused, he baptized the infant with the name. He took the second, and was astonished at receiving the name of the child as "Harvey Webb," but he proceeded. Coming to the third, when the mother replied distinctly to his inquiry of the name, "Harvey Webb," no one will wonder that he seemed to wilt under the honors thus crowded on him. However, he managed to get through the service, it is said, and afterwards received with equanimity the congratulations which the smiling audience bestowed upon him.

The conference of 1869 was held at Centenary Church, Minneapolis. John Quigley was appointed Presiding Elder of the District, and J. W. Shank, preacher in charge. This, too, was a successful year and blessed with a gracious revival. Brother D. Cobb followed Brother Shank, in 1870. In 1871, Rev. W. W. Satterlee was appointed and continued the next year, 1872. Very early in the first year of Brother Satterlee's pastorate, the idea of building a new church on the old site was projected. This was finally decided upon, though with many regretful thoughts about parting with the old structure in which so many of the members and of the congregation had met and worshiped for twenty years. April 6th, 1872, at an official meeting of the Board of Trustees, it was resolved to build a new church on the present location. The Trustees there present were: W. W. Satterlee, pastor and chairman; J. Chase, Jabez Brooks, T. Foster, William Burlingame, and C. C. Hurd. The

old building was sold to Kincaid and Bailey, and was moved directly across the street toward Central Avenue, where it still stands. The basement and lecture room of the new church were finished so as to be dedicated and occupied in the last week of December, 1872, Rev. Samuel Fallows, D. D., then of the Methodist Church, but since of the Reformed Episcopal Church, officiating.

The next year, 1873, Brother J. R. Creighton was appointed, and followed, in 1874, by Rev. S. G. Gale, who remained until 1876. During Mr. Gale's pastorate the audience room was completed and the church was dedicated. It belonged at this time to the St. Paul District, D. Cobb, Presiding Elder. Since that time this charge has been one of the strongest and most prosperous of the Methodist churches in the State, and is still blessed with the favor of the Lord and the continual evidence of the Holy Spirit.

JACKSON STREET CHURCH, ST. PAUL, 1865-76.

The year 1865, J. F. Chaffee, Presiding Elder, and D. Cobb, pastor, was a prosperous one; the Sunday School was not only large and interesting, but was full of promise as to the piety and intelligence of the future members of the church. Brother Cobb was returned in 1866, and was gladly received. The Board of Trustees for the year, were: Parker Paine, C. D. Strong, R. H. Fitz, A. H. Rose, Ira Bidwell, George Penney, J. H. Murphy, W. McLean and H. S. Fairchild. Brother Cobb was returned as pastor in 1867, with Dr.

John Quigley, Presiding Elder. This was a grand year of increase and progress. There were seventy conversions, the result of a glorious revival. This year was also marked by the death of Brother R. H. Fitz, one of the most valued and honored members of the church, and of whose record his family and friends may justly be proud.

J. C. Quimby and B. F. Hoyt are on the Board of Trustees, and H. Russell and J. H. Davidson, stewards. During these three years the old debt, so long carried, is paid; the church is repaired and a parsonage purchased. In 1868, E. S. Gillett was pastor. A Mission Sunday School, taught by Mrs. G. L. Seager, was commenced this year in Bronson addition. Mrs. Seager labored in this school until failing health compelled her to relinquish the work to stronger hands. But from the seed thus sown in weakness, Grace M. E. Church, St. Paul, has sprung, though Sister Seager has gone to her reward. Brother Gillett's year, 1868-69, was marked by the blessing of the Lord and an increase of spirituality.

Brother William McKinley was appointed in 1869-71; in 1870, C. Hobart, Presiding Elder. In 1871, Brother William McKinley, after long watching by the sick-bed of his companion, laid her remains in the quiet cemetery, in sure and unfaltering trust of reunion in the resurrection of the just. Sister McKinley had shared, for thirteen years, the toils and triumphs of the itinerancy. When the summons came, "Come up higher," she joyfully laid down the cross to wear the crown.

Nathaniel McLean, long an office-bearer and an honorable member of the Methodist Church, also died in 1871. Brother McLean had been one of the early friends and supporters of the M. E. Church in St. Paul, and one in whom this historian had found a true and faithful brother. He visited him a few days before his departure, and found him calmly trusting, but desiring a richer measure of dying grace. This was asked in earnest prayer and shortly came in all its fullness, when the brave, trusting Christian bade farewell to earth, to his aged companion and his children, in holy triumph, and "he was not, for God took him."

In 1872, J. W. McGregor was appointed and returned in 1873, C. Hobart, Presiding Elder. These were years of peace and prosperity; 1874, D. Cobb, Presiding Elder; C. Griswold, stationed preacher. Brother Griswold was returned in 1875, and with poor health finished his two years and took a supernumerary relation. These were years of toil and fair prosperity.

In 1876, O. Williams was stationed at Jackson Street; T. M. Gossard, Presiding Elder. This year was one of growth and some increase; since which, under the pastoral care of Revs. Stafford, Chaffee, Marshall, and Forbes, it has continued to prosper. The old property has been sold and ere long, with a new name, the Park Avenue M. E. Church, and one of the best built churches in the Northwest, the old Jackson Street Church will achieve no doubt, greater victories than ever before.

CHAPTER XV.

ROCHESTER, 1860-76.

AT the conference of 1860, held at Red Wing, Ezra Tucker was appointed to Rochester, succeeding Rev. G. A. Phoebus. Rochester then belonged to the Red Wing District; Daniel Cobb, Presiding Elder. Mr. Tucker reported, at the close of the conference year, sixty-eight members, twelve probationers, no church nor parsonage, and on the charge two Sunday Schools with one hundred scholars. E. Tucker was returned in 1861 and was followed in 1862 by G. W. T. Wright. Some time in 1861, a hall had been fitted up and used as a place of worship, and was reported, in 1863, as a church worth about \$500. In 1863, Rev. W. A. Chambers was sent to Rochester, Sias Bolles, Presiding Elder. Mr. Chambers was, in 1864, reappointed to Rochester.

The report for that conference year was, "Rochester has one hundred members and thirteen probationers, and a parsonage worth \$1,000." During the year, a church was built valued at \$5,000. In 1865, Rev. Norris Hobart was appointed pastor;

Rev. Ezra Tucker, Presiding Elder. During this year, Rochester was blessed with a gracious revival. Over a hundred were converted. The membership was greatly strengthened, there being one hundred and sixty-nine members and thirty-two probationers at the close of the year. Improvements to the value of \$3,000 were also added to the church property. In 1866, A. J. Nelson was appointed pastor, Mr. Tucker continuing as Presiding Elder. This was a fair year; at its close there were reported one hundred and eighty-seven members and four probationers, and the value of the church property, both in the church edifice and parsonage, was improved several thousand dollars.

The Annual Conference met at Rochester, in 1867; Bishop Matthew Simpson, presiding. This was a wonderful conference. A mighty wave of moral power seemed to pervade the entire community. The Bishop's sermon on Sunday, was one of those never-to-be-forgotten occasions that usually occur but once in the history of religious assemblages, or in that of individual Christian life. The Word was indeed with power. The day was commenced, as usual, with the Love Feast, and the tide of spiritual joy was full to overflowing. It increased with the half-past ten A. M. service and sermon. In the afternoon, at the ordination of Elders, it was as if Bishop Simpson was himself lifted up into the third heavens. His soul seemed to bask in the radiance of eternal truth.

Words cannot picture that Sabbath service, nor the satisfaction and ecstatic joy of the members of

that Minnesota Conference. Poor most of them, weary and wayworn all of them, they had endured hardship without supposing themselves to be heroes, or thinking that they had done more than their duty. Here, on that glorious day, they were all at once made divinely conscious of a taste of the ineffable delight which awaits those who, being faithful unto death, shall receive a crown of life. Hunger and cold and nakedness and peril were forgotten; and in the gladness of being co-workers with their Lord, and partakers of the fellowship of His suffering, they were proud and grateful to be humble Methodist preachers.

Rev. A. J. Nelson was reappointed to Rochester in 1867, and was succeeded by D. Cobb, in 1868. In 1869, D. Cobb was returned, with J. O. Rich, Presiding Elder. Brother Cobb's year was wonderful for revival power, one hundred and seventy-two being added to the church during the year. In 1870-71, W. C. Rice was the pastor. In 1872, at the conference held in Winona, the Rochester District was formed. Rev. E. R. Lathrop was sent to Rochester, W. C. Rice, Presiding Elder. H. P. Satchwell succeeded Mr. Lathrop and was continued two years. In 1875, W. C. Rice was again appointed to Rochester, with G. W. T. Wright, Presiding Elder, and was returned in 1876. The church was remodeled and enlarged and a very commodious parsonage was finished and paid for, during the pastorate and eldership of Rev. W. C. Rice. The membership and officary of the church took rank in Christian power, benevolence and

social influence, second to none in the State. Since then, many able and devoted men of God have ministered to the people, and upheld the grand old standard of Methodist doctrines and discipline.

This historian will add, though it brings the narrative nearer the present than the limit of 1876, that in 1882 a terrible and devastating cyclone swept over the city of Rochester and reduced the beautiful M. E. Church to fragments and much of the interior to powder. The parsonage, also, was seriously damaged. Through the tireless energy and indefatigable labors of Rev. John Stafford, a new church arose from the ruins of the old, more beautiful and elaborately finished than the former, and the strangest part of all, it was dedicated free from debt. Too much credit can scarcely be given to this excellent brother for his success in this very difficult undertaking; the difficulties and discouragements being all intensified by the fact that so large a portion of the city was desolated by the tornado and so many of the members of the Methodist Church were among the sufferers.

MINNEAPOLIS, 1864-76.

In 1864, J. Quigley was appointed to Minneapolis, the society still occupying the first church edifice. Doctor Quigley continued in this charge until 1867, when J. F. Chaffee was appointed preacher in charge, and J. Quigley, Presiding Elder of the District. The plans and progress of the new church, to be known as Centenary M. E. Church, were approaching completion. During the

first year of Mr. Chaffee's pastorate, the society moved into this large and elegant church, which was dedicated in 1878, by R. M. Hatfield, D. D. This was really the first costly church in Minnesota. All its predecessors has been valuable, exceedingly so, but not in dollars and cents; not in material wealth, nor in elegance of architecture nor furniture. But here was a new departure. A fine stone church, large and well finished, elegantly furnished, costing \$42,000. To this was soon added a costly and grand pipe organ.

The years of Brother Chaffee's pastorate were marked by success. During the first year the revival lasted all winter, resulting in the conversion of more than two hundred souls, most of whom were added to the church. The second year, over one hundred were happily converted, many of whom have since become among the most valuable members. To Mr. Chaffee's energy and labor during these years, Centenary, as a church, is under many obligations. He was the agent in its erection. He managed the finances, collected the subscriptions, working early and late for the successful accomplishment of what was a very great undertaking. On the day of dedication he took up, on cards, a collection of \$1,600. In the fall of 1870, Mr. Chaffee was appointed to the Minneapolis Mission, and built the Seventh Street Church. This church has since been sold, and the society which worshiped there now occupy their beautiful new Thirteenth Avenue Church, built under the pastorate of Rev. J. B. Starkey.

Rev. J. W. McGregor was appointed to Centenary Church, in 1870. G. C. Wells was appointed in 1871-72. Brother Wells had faithfully and efficiently served the church in some of the most important fields, stations and Districts in the Troy Conference for twenty-eight consecutive years. He died, in May, 1873, in the parsonage of Centenary Church after a long and severe illness. He did his work well, and died as he had lived, a faithful, true hearted Methodist preacher. The year was filled out until the conference of 1873, by Brother J. L. Fasig. Rev. A. Hollington was stationed at Centenary in 1873, and S. McChesney, in 1874-75. In 1876, under the pastoral care of D. Cobb, the church had a year of peace and prosperity.

Washington Avenue was the third M. E. Church built in Minneapolis, and to it Rev. John Stafford was appointed in 1872-73. These were the organizing and formative years of this church, since called Foss Church, and in them Brother Stafford did most excellent work. He was succeeded, in 1874, by Rev. J. T. Lewton; in 1875-76, by Brother Levi Hall.

Franklin Avenue, the outgrowth of Hobart Chapel, became the fourth M. E. Church in the city, and to it, in 1876, Rev. J. W. Martin was appointed in connection with Seventh Street.

Hennepin Avenue Tabernacle was built in 1874-75, C. M. Heard, pastor. This was succeeded by the Hennepin Avenue Church, J. F. Chaffee, pastor. This is an elegant and substantial structure and since extraneous surroundings cannot by

themselves constitute a church of the Lord, it is a great pleasure to be able to record that Hennepin Avenue M. E. Church, in earnest piety and Christian benevolence and the preaching of the Gospel, is occupying a grand and eminent position in Minneapolis.

CHAPTER XVI.

ST. PAUL MARKET STREET CHURCH, 1858-76.

AFTER the dissolution of the two churches comprising the St. Paul City Station, Market Street had appointed to it as pastor, in 1858, Rev. W. S. Edwards. In October, 1859, Edward Eggleston; in 1860, W. H. St. Claire, who was returned in 1861, with Rev. C. Brooks as Presiding Elder. This year Market Street reported seventy-seven members and nineteen probationers. In 1862, J. O. Rich was appointed; in 1863, Rev. A. J. Nelson; and in 1864, C. Hobart; J. F. Chaffee, Presiding Elder.

Brother Hobart found the society small, and a Sunday School of about thirty. The church building, once located in what was considered the best part of the city, had, by the very growth of population and the increasing space demanded by business interests, as well as by the coming in of a foreign population, become almost shut out from the social influences by which it would naturally be expected to increase. It could only, with much exertion, hold its own in membership. Other

churches in better locations, and with an intelligent American population about them, attracted membership, while at this time little Market Street possessed none of these advantages. After a year of earnest labor and faithful effort to build up the waning society, the pastor at the close of the year reported seventy-one members and twelve probationers, and a Sunday School of sixteen officers and teachers, with eighty scholars.

Mr. Hobart was followed the next year by Rev. J. W. Martin, who remained two years. Rev. E. S. Chase was appointed in 1867, and C. Brooks in 1868, with John Quigley, Presiding Elder. Doctor Brooks remained in Market Street three years, and at the close of the third year reported forty-four members and three probationers; twelve officers and teachers and forty-nine scholars in Sunday School.

H. P. Satchwell succeeded in 1861-72, C. Hobart, Presiding Elder. During these last years, the imperative needs of a new church location and building was at last so impressed upon the officers and members of this church, that property was purchased on St. Anthony Hill, very largely through the liberality of Hon. John Nicols. Not only did Mr. Nicols show his interest in the new church, by his contributions, but in the supervision of the plans and furnishing, and in everything connected with the success of the enterprise. In a few months after its commencement a very substantial, commodious and elegant church edifice was erected. Into this new church home the old

society moved, and in 1872, H. P. Satchwell, who had been preacher for the society the preceeding year in a most undesirable building on Walnut Street, was appointed, and the name was changed to "First Church, St. Paul." In 1873, Rev. S. A. Winsor was appointed, C. Hobart Presiding Elder. In 1874, J. H. Phillips was sent to the charge, D. Cobb, Presiding Elder. Mr. Phillips was returned the second year; but before the year had ended he had so conducted himself as to bring his name into disgrace. This was a most unfortunate appointment, coming just at a time when the church could illy afford such a drawback. It, however, probably taught some of the brethren a useful and valuable lesson. Not so much is eloquence and fine oratory to be desired in Methodist pulpits, as an upright walk with God, a practical illustration of Scripture in the daily life, a good understanding of the word of God with an intense desire to save souls. These, with intelligence, ordinary gifts and good sound sense, will make a man acceptable in any pulpit, and will attract the people longer and in far larger numbers than the flourish of trumpets or the flowers of rhetoric. But from all the embarrassments of the past, First Church, under the able ministry of godly men, has long since recovered, and is now, and has been for years, one of our strongest churches.

CHAPTER XVII.

SPRING VALLEY, 1854-76.

THE members of the first class organized in Spring Valley in the fall of 1854, were: John Bateman, and John, Ellen, and Eliza, Low. During the pastorate of Rev. G. W. Richardson, three lots were donated for a church and a parsonage, and \$2,000 subscribed towards building. But the enterprise was abandoned, owing to a conflict of opinions among the brethren. A parsonage was bought, in 1864, and the present church edifice was commenced in 1876, and completed in 1878. Previous to the completion of the church, religious services were held in the school house, in the upper story of W. B. Smith's blacksmith shop, and in the Congregational Church. In 1867-69, under the pastorate of Rev. W. H. Soule, there were gracious revivals, and large accessions to the church. Over two hundred were converted on the circuit. R. Washburn was Circuit Preacher for 1871-72; B. Blaine, for 1873-74; in 1875, A. C. Reynolds, with gracious revivals and large gains.

Several preachers have been recommended to

the Minnesota Conference from this charge; among them, T. K. Allen, John Lamberson, Boyd Phelps, Ezra Tucker, and John Vaughan; Allen and Lamberson to be received on trial, and the others for readmission. Some of the ministers who have served this charge and circuit, are: B. Crist, E. Fate, Z. C. Norton, G. W. Richardson, F. A. Conwell, Boyd Phelps, Moses Mapes, J. Cowdan, J. W. Klepper, J. G. Teter, W. H. Soule, R. Washburn, B. Blaine, A. C. Reynolds, H. C. Jennings, and others after 1876. All these left a good report as faithful men of God.

HIGH FOREST, 1856-76.

From the most reliable information, it is safe to conclude, that Rev. Benjamin Crist, who had been appointed to the mission including Fillmore, Houston, Olmsted and Winona Counties, in 1856, preached the first sermon at High Forest. His Presiding Elder on the Winona District, Rev. Norris Hobart, writes of him as having preached and organized classes in these counties and at other points where he could get opportunity. He was a wonderfully energetic and faithful man.

There was a sermon preached at High Forest in the house of John Robinson, in the summer of 1856, by L. H. Humason. Thomas P. Morse, David Munson, Emily Munson, David Beers, Abigail Beers, Daniel Conner and Mary J. Rockwell were the members of the first class; David Munson, class-leader. A Methodist Church was built by Rev. Moses Mapes, at High Forest, in 1860, and a

parsonage, during the pastorate of Alonzo Hitchcock, in 1864.

A few years later, while W. H. Soule was on the work, the parsonage was burned and rebuilt. During his pastorate, seventy-five were converted. Thomas P. Morse and James Door had the honor of having excellent revivals while at High Forest, and the church was built up and established. This occurred in 1858-59. Thomas P. Morse, I. H. Richardson, Moses Mapes, James Door, A. Matson, A. Hitchcock, W. C. Shaw, O. C. Gregg, W. H. Soule, J. L. Farber, A. Follensbee and F. C. Mather have preached the Word here until 1876, and with others who have followed them since have not labored in vain.

PLEASANT GROVE, 1854-76.

Here, also, Benjamin Crist, while on the Brownsville Circuit, preached the first sermon. Minnesota then belonged to the Wisconsin Conference. The members of the first class, organized by Brother Crist, were, Y. P. Burgan and wife, P. Bowers, Jacob Genter, N. Howland, Father and Mother Ruck, W. Burgen and wife, William Peck and wife, and others.

A parsonage was built by E. Fate, in 1856 and a church, by Bartley Blaine, in 1857. Several camp-meetings have been held in connection with this charge and they have each been seasons of profit and frequently of great power. Brothers John Lamberson and C. F. Garvin have been honored with revivals. N. Tainter, Boyd Phelps,

J. C. Braden, J. G. Teter, J. Lamberson, C. F. Kingsland, O. C. Gregg, and many other good men have labored here in faith, and "their works do follow them." Here, in 1858, at a camp-meeting held by C. Hobart, Presiding Elder, J. P. Oakey and H. C. Jennings were converted and joined the church. They were then but lads, but have since become, and are now, efficient members of the Minnesota Conference.

CHAPTER XVIII.

WINONA, 1856-76.

WABASHA PRAIRIE, which was the earliest known name of the prairie on which Winona was built, was so called from a long line of Indian chiefs of that name who had lived there for several generations. The white settlement was commenced by E. H. Johnson, and hence was known from the spring of 1852, when he built a shanty for a hotel, as "Johnson's Landing." During the summer, other board houses or shanties were put up over the prairie, so that it began to assume the appearance of a village. The second name by which this village was known was Montezuma. This proving unsatisfactory, after considerable thought and discussion, the beautiful name of Winona (eldest daughter), was adopted, which it has since borne.

During this summer, 1852, Chauncey Hobart, then Presiding Elder of the Minnesota District, visited Winona and spent a half day there. He had gone there on a tour of inspection or pre-emption, as he was at that time pre-empting all the

timber lands, prairies, valleys, and the high lands of this unsettled country, for the Lord and the Methodist church. Looking at this sand prairie, with its few little, frail houses on which the, perhaps dozen, inhabitants were busily at work, he sought in vain for a place to preach, or any one to preach to; but he nevertheless claimed the village or city that was to spring up there, for God and Methodism. In the afternoon, hailing a raft, he was kindly taken aboard and was carried down to Trempealeau.

The second Methodist preacher who visited Winona, was Rev. Samuel Watts. This was later in the same summer and it is not certain that he found any one to whom to preach. In the conference minutes for 1852-53, Wabasha appears for the first time as a mission, with Samuel Watts as preacher. This mission included several appointments in Wisconsin, as well as the scattered settlements along the Mississippi in the southern part of Minnesota. C. Hobart was Presiding Elder. Mr. Watts had no family and when in Winona made his home at the house of Mrs. Goddard, now Mrs. Catherine Smith. Brother Watts was in feeble health and unsuited to the rough, hard life of a pioneer Methodist preacher.

In 1853, the Wabasha Mission was placed in the Prairie du Chien District, Rev. Alfred Brunson, Presiding Elder. D. B. Tracy was appointed to the mission. He never came, and the work was left unsupplied until the next spring. In the fall of that year, near the close of October, Rev. Alfred

Brunson visited Winona, but did not preach; stating as a reason for not doing so, "that there was not a room to be had big enough to preach in." Beyond this visit, he was never officially connected with the work of the Methodist church in Minnesota.

Early in the spring of 1854, as before stated, Rev. David Wing was sent to the mission as a supply. Some time in June, he visited Winona and Minnesota City; preached once at the former and twice at the latter place, where a class had been organized the year before by Brother Watts. In all probability David Wing preached the first Methodist sermon in Winona. Mr. Wing remained about six weeks on the work, and, after fording the rivers and creeks, or swimming them as the case might be, walking from appointment to appointment fourteen and fifteen mile stretches through trackless woods or untrodden prairies where the grass was frequently as high as his head, he gave it up and sought to live by farming. He died about five years since, near Trempealeau in Wisconsin, died as he had lived, a true and faithful man of God.

At the conference of 1854, a mission was formed which embraced Winona and all the settlements on the west side of the river. It was known as Brownsville Mission, in the Minnesota District. Benjamin Crist was missionary and David Brooks, Presiding Elder. Mr. Crist visited Winona and left an appointment, but it is not certain that he ever preached there. He was a man of fair ability as a preacher, but somewhat eccentric. Winona was

thus left unsupplied with Methodist preaching, and without church organization of any kind until the spring of 1855, when, on April 22d, Rev. David Brooks preached and organized a class consisting of five persons: William T. Luark, Catherine Luark, Mrs. Mary Stockton, Joel Smith and Ann Smith. Joel Smith was appointed leader. This was the first Methodist class organized and the first religious organization of any kind in Winona. A Sabbath School had been attempted the year before but had not succeeded.

A few days after the formation of this first class, Andrew J. Nelson and family landed at Winona. He at once took pastoral charge of the work, having been appointed by the Presiding Elder, David Brooks. In the absence of the Presiding Elder, Mr. Nelson held the first Quarterly Conference ever held in Winona, at the house of William T. Luark, on the 18th of June, 1855. The work was then so arranged as to have regular preaching each Sabbath at Winona and Stockton, with occasional preaching and regular visiting at two other points, Springers and Niles. William T. Luark, of Winona; Michael Floyd of Stockton, and Mr. Wiltsee, of Blair settlement, were made stewards; William T. Luark, recording steward. This was the only Quarterly Conference held in Winona before the session of the Annual Conference of that year.

At the next session of the Wisconsin Conference, held at Racine, August 29th, 1855, the work in Minnesota, including some appointments in Wisconsin, was divided into three Districts of

which Winona was one, N. Hobart, Presiding Elder. Winona was supposed to be a self-supporting charge in distinction from the several mission charges on the District, and was left to be supplied by the Presiding Elder. During the fall and winter, F. A. Conwell supplied the work. Brother Conwell was a local preacher from Indiana, and a man of considerable experience.

The first Quarterly Conference of the year was held October 6th, 1855, Rev. Norris Hobart, presiding, and F. A. Conwell, acting secretary. Besides these there were present, William T. Luark, steward; Joel Smith, leader, and H. Wickersham, exhorter. At this conference the Board of Stewards was strengthened by the addition of William H. Keith, Bartholomew Twyford, and Augustus Beecher. Joel Smith, A. Beecher, Henry Wickersham and Mrs. Mary Stockton were appointed a Committee on Missions.

The second Quarterly Meeting for this year was appointed for January 5th and 6th, 1856, but the Presiding Elder not being present none was held.

The third Quarterly Conference for the year was held at Laird's Hall, March 29th, 1856. At this conference, the name of Esdras Smith appears as pastor, and he continued to supply the charge until the ensuing Annual Conference.

The six brethren, H. Wickersham, Thomas Simpson, W. T. Luark, B. Twyford, W. H. Keith, and A. Beecher, and their Presiding Elder and pastor, constituting that Quarterly Conference,

could have had but little idea of the grand consequences, near and remote, which were to result from that day's official doings. Preliminary steps were taken for the erection of a house of worship and the organization of a Sunday School. Brothers Alvah W. Gage, A. Beecher, and John Owens were appointed a committee to estimate the expense of building a church in Winona. Brothers D. M. Evans and Thomas Simpson were appointed to superintend the Sunday School, and solicit money to procure a library. It was there resolved that the seats in the church to be erected shall be *forever free*. At an official meeting held, the 20th of April, D. B. Smith, H. Wickersham, Thomas Simpson, John Owens, and W. A. Jones were appointed a Building Committee, and, still later, Sister Conwell with two other sisters of her own selection, were requested "to solicit subscriptions for the church."

The fourth Quarterly Conference was held, June 28th, 1856, Rev. Norris Hobart, Presiding Elder, presiding; T. Simpson, secretary. Brother Keith resigned his office as steward, Brother Beecher had removed, and the Board was filled by the election of W. W. Allen, James Palmer, and Alvah W. Gage. Thomas Simpson was "licensed to preach the Gospel, and Esdras Smith was recommended for admission into the Annual Conference. It was moved and carried that the conference make Winona a station by itself."

The fourth Quarterly Meeting was held in the board shanty which had been put up as a tempor-

ary shelter for the carpenters while at work on the church; but it was used for church services and for the Sunday School. In it, too, Judge Welch held one term of the United States Court. How scarce accommodations for any other than purposes of actual necessity were in this new country, those living in older and longer settled communities, have but faint idea. This historic shanty at Winona, in the beginning of things there, may serve to awaken thought on this phase of frontier life, and give an additional ray of light on the difficulties encountered and overcome by the pioneer Methodist preachers of Minnesota. That their "sharpest common sense" was often taxed to the utmost, has already been made apparent in these pages. And that the ingenuity and cheerfulness which enabled them to adapt themselves to the most unpromising and untoward surroundings, so that by any means, and anywhere, they might preach the everlasting Gospel of a full and free salvation, is the repetition of that wondrous miracle of divine anointing and power with which Christ Jesus, the great head of the church, has clothed His ambassadors from the beginning.

This appreciation of the circumstances and privations of pioneer life and pioneer Methodism in Minnesota, will perhaps be enhanced by another consideration, and that is, that the frontier country still to be settled in our great Northwest, having the advantages of railroad accommodations and railroad transportation, is a very different kind of

pioneering, with much less of discomfort and privation to that experienced when railroad trains were a thing unknown, and the uncertain steamboat and slow ox team were the only available means of progression and transportation. Missionary societies were so poorly fledged and equipped, that to have dreamed of a million dollar line for missions would have been as unorthodox as was, in an earlier day, the assurance of Galileo "that the world moves;" or the later utterances of our first radicals in the church, on the iniquities of the slave trade, and American slavery. There was no Church Extension Society with its helpfulness, encouragement and assistance in planning and burden bearing. This beneficence had never even been thought of. The Board of Trustees, pastors and people made the venture; did the best they knew how, and bore the burden.

The stone for the foundation of the church in Winona, was quarried and hauled from the bluffs during the winter of 1856, by the members of the church. Brother Thomas Simpson, still the superintendent of the Sunday School to which he was first appointed at the fourth Quarterly Meeting, says, "I remember quite vividly that stone quarrying and hauling; how I went with the brethren through the deep snow and worked fifteen days opening the quarry, rolling down the stone to the bottom of the hill and onto the lake, and then hauling, with an ox team, the stone to the site of the church." The following spring, 1857, Brother Simpson erected a parsonage, at his own expense,

on the church property and gave it to the church.

Methodism in Winona had now cut loose from whatever would hinder its progress, and had expressed its purpose to take care of itself and bear its own burdens. The little class of five, which had been organized fourteen months before, had increased to about sixty; had met the claims of its ministers without help from the Missionary Treasury; had a well organized Officiary, a well organized Sunday School, with Thomas Simpson at its head, and a church, which in July, 1856, was well advanced towards completion.

Another most excellent step was taken by this church about the same date—a church register was procured. The first entry made in it was the baptism of Alvah and Christina Gage, on the 4th of the preceding May, by Rev. William F. Fraley. This register shows, at the close of this conference year, a membership of fifty-four, and six probationers, who were afterwards received into full connection. Of these sixty members there remained in 1874, (scarcely nineteen years from the organization of the society,) but ten names: Philo B. Palmer, A. W. Gage, Christina Gage, William H. Keith, Benjamin Griffeth, Elizabeth Griffeth, Thomas Simpson, William S. Drew, Caroline C. Drew, and Charles G. Maybury. Of the original “five,” not one is left.

At the conference of 1856, the first session of the Minnesota Conference, Norris Hobart was returned as Presiding Elder of the Winona District, and John W. Stogdill was appointed preacher.

Brother Stogdill came by transfer from the Rock River Conference. He was not so well adapted to a pioneer preacher's life as some others, and after a few years of faithful service located and left Minnesota.

The building of the church had proceeded so far as to be enclosed at the time of this session of conference, August 7th; and, on his return from conference, Bishop Simpson lectured in it. It was dedicated on the 16th of the following November by Doctor Quigley, who, it is stated by one who heard him, preached with extraordinary power and effect, to a vast concourse of people, the greater number of whom could not get in, but who stood outside listening through the open windows and doors. . Brother Sias Bolles took the collections through the day. This was the first church dedicated in Winona and the first in Southern Minnesota. It was the only church in the Winona District which extended from Reed's Landing to the Iowa line and as far west as there were any settlements in the State. Indeed, the entire conference of 1856, including the whole of Minnesota and about one-third of Wisconsin, numbered but six churches.

At the fourth Quarterly Conference of this year, Bartley Blaine, Theophilus Drew, Edward Eggleston and W. B. Poling were recommended to the Annual Conference, and all but the last named were received. At the close of the year, the membership of the charge was seventy-five, with five probationers.

The second session of the Minnesota Conference was held at Winona, from July 30th, to August 3d, 1857, Bishop Ames, presiding. Brother Stogdill was returned to the Station, and D. Cobb was appointed Presiding Elder. The conference year opened with fair prospects—a new church, a new parsonage, an able and enterprising membership and everything in good working condition.

Perhaps the attention of the readers of this History can be nowhere more conveniently nor appropriately called to a great fundamental fact in the progress of Minnesota Methodism, than at this place. As we have scanned the history of one after another of the first Methodist churches in the State, we have found that their spirit and status, spiritually—as developed by the willingness of the membership to contribute of their labor and of their substance to build a house of worship and sustain the preaching of the Gospel; or their unwillingness to bestow any appreciable part of their time or labor or means for the same (considering their own individual accumulation and establishment in worldly matters paramount,)—have determined very largely the permanency of the location, the prosperity of the town, and the character of the population.

Winona is one of the few towns that when still poor, steadfastly set its face to build and pay for a “house of God.” Its own financial future was not determined, nor were the homes of its few families what they desired, for comfort or size. But there were men and women there who had influence in

the community, who said like Nehemiah, "Come, let us build the wall of Jerusalem," (men and women of such purpose always have influence,) and the result has been unwonted prosperity, an intelligent, moral community, "a city set upon a hill," in the annals of Minnesota Methodism, and of Christian enterprise among the evangelical denominations, which have been to it an honor and a source of strength.

There is also a lesson to be learned by the contrast. Some of the towns of Minnesota, which from location, wealth, and a combination of fortunate circumstances, bid fair in those early days to be centres of power and importance, are at this writing, many of them, unknown. Others are as noted for struggling churches as they are for a low public moral sentiment. The word of the Lord is, "Seek ye first the kingdom of God and His righteousness." And the promise, which never fails if the conditions are fulfilled, is, "And all these things (temporal blessings), shall be added unto you."

At the conference of 1858, D. Cobb was returned as Presiding Elder and George A. Phoebus was appointed to Winona Station. This was a prosperous year. The membership had increased largely. A goodly proportion of the increase was attributable to the annexation of the village of Homer to Winona, and the incorporation of their flourishing society to the Methodist church. During this year, Thomas R., and G. E. Strobridge, who were members of the Sunday School, were earnestly endeavoring to acquire an education. Since then, they have

both become ministers of the M. E. Church and useful preachers. At the fourth Quarterly Conference, James T. Lewton was licensed to exhort.

In 1859, Rev. John Quigley was stationed at Winona, and Thomas M. Gossard, Presiding Elder. At the Annual Conference of this year, strong ground was taken against the use of tobacco, and the determination expressed not to receive any man into the conference, who would not abstain from its use. This may have been suggested by the action of the Winona Quarterly Conference of March 20th, 1858, when it was resolved: "1st. That we respectfully request the Annual Conference of Minnesota to admit no man into the traveling connection, who indulges in a habit so exceptional and disgusting as the use of tobacco. 2d. That we desire, that the Bishop would not send to Winona Station a minister who indulges in so disagreeable a habit."

These resolutions were introduced by Philo B. Palmer, and were sent by the pastor to the Annual Conference. This was the short conference session from May to October. The services of Brother Quigley were highly appreciated and his return earnestly requested.

A deep interest had been taken in the work of the German Methodist Society in Winona, and in this year, 1859-60, a church was erected for that society by the contributions of the members of the Methodist church (now the Central M. E. Church). This German Methodist church was dedicated during the winter of 1860, by Rev. B. F. Crary. Brothers Thomas Simpson and M. G. Norton, with

Sisters Lewis and Dill, were appointed a committee to solicit contributions for a donation for Rev. Westerfield, the German minister, which was a grand success. It is to the liberality of the church in Winona that the German M. E. Church is largely indebted for its present position and standing.

Brother Alfred Welch was recommended, October 8th, 1859, for admission into the Minnesota Conference. At the Quarterly Conference of March 9th, 1860, Charles Griswold was licensed as a local preacher, and this year the missionary collection of \$104.25 was appropriated to the German M. E. Church of Winona.

During Doctor Quigley's pastorate a young man removed by certificate from the church, who had been one of its earliest accessions, and who has since made a very creditable record in the ministry of the Methodist Episcopal Church. Charles E. Manderville having joined as a probationer, February 20th, 1856. By the advice of, and with pecuniary help from, one of the members of this church, young Brother Manderville went, in the fall of 1859, to the University at Middletown, Connecticut, where in due time he graduated. He now occupies an honorable position in the Rock River Conference as principal of Jonnings Seminary. In 1860, Rev. Jabez Brooks was appointed to succeed Doctor Quigley at Winona. The accessions by letter were unusually large this year.

At the last Quarterly Conference of this year, held September 28th, 1861, it appeared that an exhorter was reported as having made some unpat-

riotic remarks and his license was withheld until he made satisfactory explanations. Winona Methodism, among its other sterling virtues, was intensely patriotic, and we are glad to be able to record in this History, that in Minnesota it was not peculiar to Winona alone. This conference year closed amid the excitement of the opening scenes of the Great Rebellion in the South.

At the conference of 1861-62, Thomas M. Gossard is sent to the Winona District, and Sias Bolles to the Winona Station. During the year, Brother Bolles' health so failed that he was granted leave of absence and the year was filled out by Rev. Chauncey Hobart who had just returned from his chaplaincy in the army, and who was at that time a member of the North-West Wisconsin Conference. He was followed, in 1862, by James S. Perigrine, who remained two years and labored with great acceptability. At the close of Brother Perigrine's first year, there were reported one hundred and seventy-one members and twenty-four probationers. Near the close of the second year, measures were taken to procure a cabinet organ for the use of the church, which was purchased in January, 1864.

During this year, 1864, death made several inroads on the church membership, five being called home. Among those were, Mrs. Malinda G. Clark and Mrs. Elizabeth Barnes. The latter died very suddenly. She was a Mother in Israel, ready unto every good work. Also Rev. Abraham Welch, a local preacher of long standing and an earnest,

faithful Christian. At the fourth Quarterly Conference of this year John Lamberson was recommended to the Annual Conference for admission.

At the conference of 1865, Edward Eggleston was appointed preacher in charge, with J. S. Peregrine Presiding Elder. At the fourth Quarterly Conference, Henry G. Bilbie was licensed to preach and recommended to the Annual Conference for admission. Brother Bilbie is, at this writing, Presiding Elder of the North Dakota Mission of the Minnesota Conference. He is one of the most faithful and devoted of ministers. And of all of the young men recommended by this mother church, none has a more pure and excellent record than Rev. H. G. Bilbie. In February, 1866, Edward Eggleston requested, on account of failing health, to be released from the charge. His place was filled during the year by Rev. G. W. Richardson, a faithful, earnest, useful laborer. Of Rev. Edward Eggleston, Doctor Cyrus Brooks, in writing up the record of his pastorate in Winona, says:—

“He had commenced preaching when very young, in his native State, Indiana. He soon broke down, came to Minnesota, rallied, and on a recommendation from the Winona Quarterly Conference, entered the Minnesota Conference, at its session held in Winona in 1857. He never seemed to know when he had work enough on his hands, but would continue taking on additional burdens until his overtasked strength would give way. Nor could his nervous system long endure the monotony of any one line of effort. Could he only have hus-

banded his strength and devoted all his powers to the *one* work, a brilliant future was before him.

"He had grand capabilities for Sunday School work, and in this field won his greenest and most enduring laurels. It must have been for his success here, that he was made a Doctor of Divinity. His present occupation, novel writing, seems out of harmony with the ministerial calling, and has brought upon him severe, and perhaps not wholly unmerited, censure. But those who know him best, will be slow to believe him mercenary, or false to his convictions of right."

At the conference of 1866-67, Chauncey Hobart was sent to the Winona District, and William McKinley to the station as pastor. This year, Joel Smith, the first class-leader and one of the original "five," died. He had been engaged in visiting, and contracted small pox which proved fatal. This good brother had been an exemplary and zealous member of the M. E. Church, for over half a century. The Official Board, at a meeting held two days after his death, passed a series of highly appreciative resolutions, and requested the pastor "to preach a discourse, suggesting the lessons afforded by the life and character of our venerable friend and brother." This year closed with a membership of one hundred and eighty-three, and twenty-five probationers. In 1867-68, C. Hobart was returned to the District; and W. McKinley, as pastor. In 1868-69, the same brethren were returned as pastor and Presiding Elder.

After the adjournment of the last Quarterly Con-

ference for the year, at which C. Hobart presided, an informal meeting of the Officiary was held at which resolutions were passed favoring the appointment of William McKinley as Presiding Elder and C. Hobart as pastor, for the ensuing year. The year closed with one hundred and ninety-nine members and thirty probationers. These were three prosperous years, a net increase of fifty members and nineteen probationers. The Sunday School, benevolent collections, and all the interests of the church had prospered. At the conference of 1869-70, C. Hobart was appointed pastor and C. Griswold, Presiding Elder.

This was a prosperous and successful year. Every interest of the church seemed to be quickened. The prayer meetings were well attended and full of power; the congregations large and interested; the young peoples' class was especially promising and spiritual; the membership, two hundred and fourteen, with sixteen probationers. At the close of the year, the Official Board passed resolutions highly commendatory of the labors of Doctor Hobart. C. Hobart was sent the next year to the St. Paul District. At the ensuing conference of 1870, Earl Cranston was appointed to Winona. He remained but one year owing to the illness of his wife.

Early in this conference year, steps were taken looking to the erection of a new church, and a committee, consisting of T. Simpson, R. D. Cone and M. G. Norton, was appointed to present to the Quarterly Conference a plan of operations.

This committee presented a well considered report, which was adopted by the conference, and steps were at once taken for carrying out the plan proposed. This plan was afterwards modified and the movement resulted in the erection of the present beautiful and convenient chapel.

In May, 1868, occurred the death of Mrs. Lois Golden, a member of the Winona charge. Mrs. Golden had been a timid, retiring woman, undemonstrative in her religious profession, yet exemplary and consistent in her Christian life. As she approached death, she appeared to undergo a wonderful transformation, or elevation of character. Her faith rose into assurance, as if "seeing Him who is invisible," and she became fearless and unfaltering in her testimony for Christ, and in her exhortations to others. It was a remarkable triumph of grace, and of her it may be truly said, "she died in the Lord."

In 1871 Cyrus Brooks, D. D., was appointed to this station, and Charles Griswold continued on the District. To the accurate and careful manner in which Doctor Brooks collected and transcribed the records of this charge from its beginning, we are indebted for the full and interesting summary of its history which we have been enabled to give, and for which the Doctor deserves the thanks of this historian. It is an "example worthy of all imitation" by his brethren in the ministry.

For since history can be but the record of the past, and is being made daily by pastors and people in the church, as well as by the great movements

of the age through which they are passing and of which they are a part, it becomes the duty, and should be the pleasure, of each pastor to be the accurate chronicler of all facts of interest concerning each church, with which for the time being he stands connected. Should this be done in the next decade—as it unfortunately has not been in the past, except in a very few instances—the future historian of the progress of Methodism in Minnesota, will have an easier task and can produce a far more satisfactory result, than the present compiler has been able to do, from the want of well kept records.

The new church, for which plans were proposed in the latter part of 1870, was so promptly and well attended to by the Building Committee, that it was dedicated by Rev. Doctor Dashiel, on the 22d of September, 1872, and subscriptions taken to pay off the entire indebtedness. On the evening of dedication day, Earl Cranston, the former pastor, filled the pulpit; and on the following Wednesday the church was occupied by the Minnesota Conference, which for the third time had assembled at Winona. The building and completion of the church was not the only enterprise undertaken by these wise and earnest Methodists, that year. The parsonage that had been first erected, had grown old and unsuited to the purpose, and had not for some time been occupied by the pastors. This year, a parsonage was purchased which offered a comfortable home for the preachers, yet the ulti-

mate plan was that after a while a parsonage should be built by the church.

From the conference held at Winona, 1872, Cyrus Brooks, D. D., was returned to the charge. He was also returned in 1873. A very pleasant custom prevails in this church, of holding on each New Years Day an annual reunion of the members and friends of the church and Sunday School. This is always well attended, affords an occasion for drawing into kindly association many well disposed persons who meet with the church people and are thus brought into friendly relationship both to the pastor and the members.

Doctor Brooks was succeeded by Rev. William McKinley in 1874, who for the second term of three years served as pastor of this most pleasant and appreciative charge. Brother McKinley continued until 1877; but as this history goes no further than 1876, we shall have to leave him there, doing a good work, with Rev. J. O. Rich, Presiding Elder of the Winona District.



DAVID TICE

CHAPTER XIX.

STOCKTON, 1868-76.

REV. A. J. NELSON is said to have preached the first sermon at Stockton, but at what time is uncertain. The first Circuit Preacher, William Poling, was probably a local preacher. He organized the first society at Stockton. The members of the class were, William F. Floyd, Jane Floyd, and Henry Wiseman and wife. The first Sunday School was organized by Mrs. Putnam. Brother Poling built the first parsonage. The present parsonage was built by Rev. W. I. W. Cuningham, and is a great improvement on the first. The church was built by B. Blaine.

Revs. David Tice and W. H. Soule were associated as pastors and had two very blessed revivals, by which the little society was greatly encouraged. It is stated—and this is one of the last historic items known concerning the Stockton charge—that Rev. A. J. Roberts, a late pastor, when asked, “What are the especial needs of your work?” replied, “Salvation; a good preacher and money to pay him with.” In 1872, Brother W. H.

Soule was sent to Stockton Circuit and remained three years. He built two churches and finished a third, and there were over one hundred conversions. Boyd Phelps succeeded in 1875, and was returned in 1876. The report for that year gave twenty-three probationers, one hundred and five members, three churches, and one parsonage on the circuit.

LANESBORO, 1868-76.

The first Methodist service was in September, 1868. Rev. Levi Engle, a local preacher, discoursed to a cabin full of men, there being but one woman in the town. A class was organized in 1870, by Brother W. C. Shaw, who supplied Lanesboro while stationed at Preston. Mr. Dunsmore was the first class-leader, then B. J. Hawley, and last, J. C. Greer, who still leads; Rev. C. Hobart, Presiding Elder. A Sunday School was organized by Rev. W. A. Mills, in 1875, and J. C. Greer was elected superintendent. In 1871, a store building was purchased by the society and used as a church, the upper part of which served for a parsonage. Since then the society has erected a neat church, commenced by Rev. F. M. Warrington, and finished by Rev. J. W. Stebbins. This church was dedicated by Bishop Foss. The prospects of the church and for the growth of Methodism in Lanesboro, are promising.

PLAINVIEW, 1857-76.

The original name of the circuit in which Plain-

view and the country about it were located, was "Greenwood Prairie." This circuit belonged to the Winona District.

To the careful researches of Rev. Alfred Cressey and Rev. Noah Lathrop, we are indebted for the following account of the rise and progress of Methodism in Plainview and the adjoining country:—

"The first notes of Methodism were heard in the Greenwood Prairie country in 1857, when Dwight Kidder, Circuit Preacher at St. Charles, in passing through on his way to Elgin, accepted an invitation from Brother N. W. Murphy to stop and preach; Mr. Murphy informing Mr. Kidder that he was not a member but his wife was, and he would like to have him preach at his house. This was four miles southwest of Plainview. Brother Michael Klepper, a local preacher, made an appointment for two weeks from that day. He preached and organized a class there and one at the Woodland school house. This class united with the class at Mr. Murphy's whose names were, Maria Murphy, Mr. and Mrs. F. Bryant, George Logan and wife, and Mr. Juquath and wife. Mrs. Juquath organized a Sunday School and conducted it for some years before one was organized in Plainview. And here Dwight Kidder, B. Crist and Alfred Welch preached.

In 1857, Rev. O. P. Crawford and Rev. John Quigley settled at Forest Mound, Wabasha County. Brother Crawford organized the Forest Mound Class and also one at Centreville. The Circuit

Preacher, Dwight Kidder, residing at St. Charles, added these points to the circuit.

The first Quarterly Meeting for the conference year, 1857, was held at St. Charles, D. Cobb, Presiding Elder; D. Kidder, preacher in charge. O. P. Crawford was entered on the minutes as local preacher, and I. T. Blackswell, on Mission Committee. Edwin L. Ball, D. Porter and I. T. Blackswell were elected stewards.

The second Quarterly Meeting was held at Centreville, January, 1858. At a meeting held at the house of E. L. Ball, October 9th, 1857, C. D. Porter and Samuel Lattie were appointed members of the Board of Trustees for the St. Charles Circuit.

At the Annual Conference of 1858, held in St. Paul, Rev. B. Crist was sent to the St. Charles Circuit.

At the first Quarterly Meeting, held at Centreville in June, 1858, the Presiding Elder, D. Cobb, was not present and B. Crist occupied the chair. Rev. J. W. Stogdill, from Red Wing, was present having been sent by the Presiding Elder.

At the second Quarterly Meeting, four Sunday Schools were reported for the circuit, and at this Quarterly Conference the first systematic financial report is given; also a committee appointed to confer with committees from Rochester and Chatfield, on camp-meetings. Here, too, Doctor John Quigley was recommended for readmission into the traveling ministry. O. P. Crawford was also recommended to the traveling connection. John P. Quigley is also mentioned as an exhorter, and a

request made to divide the charge, which request was granted at the next Annual Conference. Rev. S. N. Phelps was appointed in 1859, and Rev. O. P. Light and W. H. Soule, in 1860. In 1861, John Quigley is preacher in charge, and James Door, assistant preacher. The salaries for the preachers being assessed at \$600; \$400 for Brother Quigley and \$200 for Brother Door. The deficiency at the fourth Quarterly Conference was \$180 on Brother Quigley's claim, \$92.00 on Brother Door's.

The first Quarterly Meeting for 1862 shows John Quigley Presiding Elder and Noah Lathrop preacher in charge. Brother Lathrop remained two years, and in 1864 Rev. B. Blaine succeeded him. During Brother Blaine's pastorate, the building of a parsonage was commenced on which both Brother Blaine and his wife labored. It is said that Mrs. Blaine carried up the bricks for the chimney, in her apron. How the need of a home for herself and family must have pressed this lady, and how extreme the exigencies of the case both for men and money must have been.

In November, 1864, a barn was built and trees were set out by Brother Bowdish. In 1865, A. Wilford is preacher in charge, and J. S. Peregrine, Presiding Elder. During the summer of this year, the foundation of a church building is laid. In 1866, W. C. Rice is preacher in charge and C. Hobart Presiding Elder. Brother Rice remained three years and did a good work; 1869, M. D. Terwilliger, with C. Griswold, Presiding Elder. Brother Terwilliger was followed by Brother H. G.

Bilbie, who remained until 1874. Brother Bilbie had a good revival and the church records show that he baptized more persons than any other preacher who has been on the Plainview charge.

In 1875, W. W. Rork, with one to be supplied, is sent to the Plainview and Beaver Circuit, and it is supplied by Brother G. F. Wells. In 1876, Brother Peter Clare, a young preacher from the Northwestern University, was sent as a supply by the Presiding Elder, J. F. Chaffee. Since that date the prospects of the Plainview charge have been brightening. There is a good society and a pleasant church, and with faith in God and that kind of consecration to His service which is verified in yielding the whole being a willing sacrifice completely, acceptable to God, a glorious future awaits the church.

Among the pleasant memories connected with Greenwood Prairie Circuit and Plainview, is the remembrance of Brother William Lynch, who for many years was a steward and office bearer in the church, a wise, calm, patient, earnest Christian. He kept on his way steadily from young manhood to old age, serving God, serving the church and his generation. He was a liberal Christian, not in the sense of laxity of doctrine but in his readiness and willingness to contribute of his means to the cause of God. When he fell asleep in Jesus, there was no difficulty in determining his moral standard or reputation. "Mark the perfect man and behold the upright, for the end of that man is peace."

Other pleasant memories are associated with

the names of O. P. Light and O. P. Crawford, in the recollections of Brother W. H. Soule, junior preacher in 1860. Brother Soule says: "Brother Light was the soul of honor, and was very helpful to me in advising about my studies, sermons and pastoral visiting. I owe him much. His sweet spirit, unswerving integrity, and genuine modesty have never been lost sight of. During this year, I was greatly drawn toward the people of Pleasant Prairie, and, taking with me Brother O. P. Crawford, I commenced a series of extra meetings. Twenty-two were saved during the three weeks we labored there together. A Baptist brother came to gather up the fragments; but there was nothing remaining."

PRESTON, 1854-76.

In the fall of 1854, Benjamin Crist preached the first sermon in Preston. John L. Dyer was the first stationed preacher, and the text of his first sermon was, "I Am hath sent me." October 21st, 1855, he organized the first class. Its members were, Miss Elmira Earl, Martin Kingsbury and Mrs. Caroline Kingsbury. In 1866, an old school house was fitted up for a church. A parsonage was built by Brother James Door, in 1864, and this, in 1875, was enlarged by Rev. A. B. Bishop. Brothers Dyer, Vanslyke, and N. Tainter were each honored with extensive revivals and many, through their instrumentality, were gathered into the church and saved.

Preston and Lenora for a number of years

made but one charge, and their religious lives are intimately associated. Some of the preachers who have labored on this charge, after Brothers Dyer and Vanslyke, are: Z. C. Norton, N. Tainter, John Ellingwood, A. Hitchcock, James Door, J. H. White, W. C. Shaw, M. D. Terwilliger, J. M. Rogers, A. B. Bishop, B. Blaine, W. M. Bowdish.

Prominent among the office bearers in the Preston charge is Hon. Reuben Wells. He has filled every office, trustee, steward, class-leader, and Sunday School superintendent, with faithfulness and with credit, and has been for more than a quarter of a century, an exemplary Christian and an honor to his profession. Age and feebleness at this writing are upon him; but his lamp is trimmed and burning, and he is as "one who waiteth for his Lord."

MONEY CREEK, 1854-76.

Brother Tibbets, now of the United Brethren, was the first preacher on the Money Creek Circuit, and the first society was organized by Dwight Kidder. Among the first members were, Stephen Robinson and wife, and George Gates and wife.

The Sunday School was organized in 1865. The church having been built in 1860, and the parsonage, in 1868. A new church has been built quite lately.

The pastors who have served the Money Creek charge are, D. Kidder, Poling, Ellingwood, E. Smith, Griswold, Cowden, Tainter, Klepper, Bilbie, Light, Cunningham, Ransom, Wright, W. M. Bow-

dish, Coffin, Miles, Paine, Wagoner, and Constantine. Two excellent official members died here in 1870, John Leet and Joseph Crosby. This is a small charge, but a very pleasant one.

MARION, 1854-76.

The first religious service held in the neighborhood of Marion, was in April, 1854, one and one-half miles southeast of the present village, in Kinney's Grove. The following day marked the arrival of Brother N. L. Phelps and family. Rev. B. Crist organized a class there in March, 1855, whose members were, N. L. Phelps, leader; Levi M. Phelps, exhorter; Phoebe Phelps, Letitia Phelps, Loretta Phelps, Margaret E. Phelps, Resin Phelps, James Ruter and Mary Ruter. This class claims the honor of being the first Methodist society in Olmsted County, and since 1855 a class has never failed to meet at Marion.

A small church was built here in 1860, by Rev. D. Tice. This is thought to be the first church built in the county. This little building was burned in 1867, and rebuilt the same year by Brother B. Blaine. A parsonage was bought, a small one, in 1865, and a better one bought later in the same year. In 1865, a very blessed revival was conducted by Rev. B. Blaine. These meetings were continued for six weeks. At first there was so little move, that after two weeks' effort the pastor was advised to give up the meetings. But he continued with faith in God, and determined to faithfully do his part toward bring-

ing about the longed for work of the Spirit. The answer came—it never fails to come to united, believing, persistent prayer—and before the close of six weeks, one hundred were converted, and of these, seventy-five were added to the M. E. Church; twenty-five uniting at Marion, and the remainder, at other appointments on the circuit.

The preachers who have served on the Marion Circuit are, J. H. Leard, in 1858, and since then Z. C. Norton, David Tice, O. P. Light, in 1861 (who the following summer enlisted as a soldier and fought bravely for his country).

Here as elsewhere the political disturbances, distressed the country, and the sorrows of the war were keenly felt. Boyd Phelps was pastor in 1862–63; in 1864, J. W. Dorsey. In 1865, Marion was again in the Winona District, having been for some time previous in the Red Wing District. This year, Marion, Chatfield and Pleasant Grove make one circuit, and B. Blaine and J. R. Creighton are the preachers. These brethren divided the work after a while so that B. Blaine preached regularly at Marion, and continued as pastor there through 1866–67–68; in 1868–69, H. G. Bilbie; in 1870–71, J. G. Teter; in 1872, H. N. Munger; in 1873–74, W. F. Stockdill; in 1875–77, C. F. Garvin.

CHAPTER XX.

GRANITE FALLS.

HERE a class was organized, in 1873, by Rev. P. S. Sparrow, at Wood Lake, F. W. Tasker, leader. There have been accessions and conversions each year since, but never any great revival or ingathering. Under the labors of Rev. H. P. Satchwell, a good, substantial Methodist church has been erected at Granite Falls. Unfortunately, a debt remains on the church, which for years greatly embarrassed the society.

These church debts! When will Methodism teach the Christian world, that honesty to God and His cause requires that churches should be erected just as fast as they can be paid for—just as ornamental and well finished as there is money to recompense the workmen for their labor? The Methodist church has done great things for this world, whereof we are glad. Let her add to this, also, to get it into the consciousness and understanding of her people, that it is just as easy and far more honest, to provide for the completion of a church edifice before dedication day as on that

occasion. May one of the improvements which the fathers of this generation shall bequeath to their children be, that there shall be no more church debts. This can only be accomplished by a Christianity of such robustness as is able to withstand cupidity, greed, acquisitiveness, and stinginess; a glorious Bible Christianity, which deals honestly with God and man, and which grows by giving; a holy Methodism which is a complete Methodism, thoroughly and systematically furnished to all good works. This will be an antidote against church debts, and their ghosts and the evil influences which environ them and which invariably entail trouble and not unfrequently disaster.

ALEXANDRIA, 1867-76.

The Alexandria Circuit was formed by Rev. Charles Griswold, in 1867, and was added to the charges on the St. Cloud District of which he was then Presiding Elder. In September of the same year, Rev. William Bowdish was appointed Presiding Elder. In 1868, Rev. C. F. Kingsland was sent to the charge and remained three years. During the first year he built the Methodist Episcopal Church, which was the first church erected in that village or in that part of the country. Brother Kingsland's labors were blessed in the upbuilding of Methodism and the salvation of many precious souls. He was followed in 1871 by Rev. J. L. Fasig. In 1872, Rev. H. S. Hilton was appointed and remained two years, during which he built the parsonage, but left it badly involved in debt.

Brother Hilton willingly labored to erect a shelter for his family and those of the preachers who should come after him. Why, then, was not the parsonage (a modest, inexpensive little house), paid for by the time it was completed? If any reason can be given, it must be found in the cry of the prophet Malachi, "Will a man rob God? Yet ye have robbed me." Rev. C. B. Brecount was appointed in 1874 and remained two years. He was succeeded, in 1876, by Rev. George N. Dorsey.

GRAND MEADOW, 1868-76.

The first Methodist sermon preached here was by Rev. E. A. Terwilliger, in 1868, when there was a Scandinavian appointment but no American society. In 1875, Brother Stokes supplied the work but no classes were organized until the following year, under the labors of Rev. W. H. Barkuloo. He organized three classes: one at Grand Meadow, one at Dexter and one at Frankford.

REDWOOD FALLS MISSION, 1867-76.

The first sermon preached here was by Rev. N. Swift, in October, 1867, in a house built for a saloon, but which has since been dedicated to the service of the Lord and is used as a house of worship. A class was organized in December, whose members were, Edward March, leader; Mrs. Catherine March, D. L. Hitchcock, Pamella Hitchcock, Charles Folsom, Everett Folsom, Catherine McMillan, Zurilla Ruter.

The first Quarterly Meeting was held at Red-

wood Falls, April 1st, 1868, N. Hobart, Presiding Elder. In 1869, C. F. Wright supplied the charge and in 1870, D. W. Hammond; in 1871, Redwood and Beaver Falls, Doctor McKnight. In 1872, Redwood Falls was transferred to the Worthington District with L. P. Smith, preacher, and Harvey Webb, Presiding Elder. Brother Smith continued until the close of 1874. In 1875, Redwood Falls goes back to the Mankato District from the St. Peter, where it had been transferred from the Worthington District, with Edward Goodman, preacher. In 1876, George Galpin supplied the work and J. R. Creighton, Presiding Elder, when ninety-eight members and twenty-three probationers were reported; no church, but a parsonage, worth \$1,000, largely built by Brother Galpin.

BEAVER FALLS.

Beaver Falls Circuit was organized by Rev. N. Swift, a local deacon, in 1869, N. Hobart Presiding Elder; William Read class-leader, and ten members. Mr. Swift was followed by Rev. H. D. Brooks, who supplied from October, 1869, until October, 1870, when N. Tainter was sent to the charge and remained until in the fall of 1871. Brother Tainter organized several new classes, and preached all over the country from Fort Ridgely to Big Stone Lake.

The next year, Doctor McWright supplied the work in connection with Redwood Falls. In 1872, Rev. N. Tainter was returned, and remained two years. Rev. W. E. Rice was sent to the circuit, 1874;

Rev. J. S. Bean, in 1875. During this year a glorious revival such as has seldom, if ever, been witnessed in the upper Minnesota country, commenced and continued until one hundred were converted and added to the church. A new class with fifty members, all probationers, was organized. In this revival Brother Swift did most effective service. On June 27th, 1876, a camp-meeting was held under the supervision of the Presiding Elder, Harvey Webb, by the Methodists of Redwood and Beaver Falls. This was in the Centennial year and closed with a Centennial love feast, on the Fourth of July. The entire meeting was a most remarkable one, and was a continuous display of the power of God to save. Brother Bean was returned in the fall of 1876. This charge was so devastated by the grasshopper scourge that many left the country, thus making the church comparatively weak.

CLEAR LAKE MISSION—WASECA, 1866-76.

Clear Lake Mission was organized September, 1866, within the bounds of the Owatonna District, of which J. O. Rich was Presiding Elder, and Rev. W. W. Satterlee was the first preacher in charge. The membership was twenty-two.

The village of Waseca, on the bank of Clear Lake, was first settled in the fall of 1867, and the name of the circuit was changed from Clear Lake to Waseca, at the beginning of the next conference year. W. W. Satterlee was returned for the second and third years. S. T. Richardson followed him and remained two years. Rev. F. A. Riggin

was appointed in 1872, but remained only a part of the year. E. S. Bowdish did some work here in 1873, being then pastor in Morristown.

In the fall of 1874, Rev. A. Cressey, who had been appointed to Morristown Circuit, visited Waseca and preached there once in two weeks. He organized a class and was instrumental in building a neat Methodist church, and was appointed pastor there the next year, and remained until 1876, when Rev. R. Forbes was sent to the charge.



ROBERT FORBES

CHAPTER XXI.

WINNEBAGO CITY, 1861-76.

REV. JAMES E. FITCH preached in Winnebago in July, 1861, before any houses in the village were completed. The first preacher appointed to Winnebago was C. B. Roberts, in 1866. At the close of the conference year, thirty members and seven probationers were reported, and Jacob Gleason appointed for 1867. In 1868, Winnebago was placed in the Mankato District, with Norris Hobart Presiding Elder, and A. C. Hand, preacher in charge. John C. Gowan supplied the work, the next year, with a membership of eighty-eight and twenty-seven probationers; but there was no church nor parsonage.

Rev. James Door was appointed in 1870, with N. Hobart Presiding Elder, and at the close of his year, with a smaller membership, he reports a church worth \$5,000, and a parsonage worth \$1,200. J. W. Powell is appointed pastor, in 1871. J. Door returns in 1872, with G. W. T. Wright Presiding Elder. T. M. Gossard follows Mr. Door, in 1873, and 1874 the charge is supplied by O. Williams.

Mr. Williams returns in 1875, with H. Webb as Presiding Elder. The membership has increased and the church property has been improved. B. Y. Coffin was appointed in 1876, and J. R. Creighton Presiding Elder.

WORTHINGTON, 1872-76.

The first Methodist class was organized here in 1872, and Q. N. Soter was the class-leader. In 1872, the charge was supplied by D. H. Crever, G. W. T. Wright Presiding Elder. Mr. Crever was returned in 1873, with H. Webb Presiding Elder. During 1873, a large two-story hall was purchased by the Methodist society, for \$7,000, and for this the society went in debt, the trustees giving their notes. The plan was to use the rooms on the second floor for church and parsonage purposes, and by renting the first floor for stores, etc., to make the building at least self supporting. Financial disappointments, together with the plague of grasshoppers, greatly embarrassed the society, so that the payment of the heavy interest and a part of the principal, was all that they could meet for several years. In 1877, the trustees succeeded in buying in their notes, and with renewed courage they went to work again. This occurred during the pastorate of Rev. J. C. Ogle, who had been appointed in 1876.

But hope of relief from debt and the prospect of a willing, working, helpful society, to make Methodism a success in Worthington, was of short continuance; for but a few months after the re-

demption of the outstanding notes, the building so freighted with hopes and anxieties, was mysteriously consumed by fire. By this calamity Brother Ogle lost a library valued at \$1,000, and the heroic church of Worthington for years were left without a Sabbath home.

CHAPTER XXII.

NORTHFIELD CIRCUIT, 1856.

AT the first session of the Minnesota Annual Conference, Rev. William McKinley having been duly recommended by the Hastings Quarterly Conference, was received and appointed Presiding Elder to Northfield Circuit. Having lived here previously, this appointment returned the preacher to his friends and the places in which, as a local preacher, he had frequently preached among them. The circuit extended from East Prairie to Castle Rock and from Castle Rock to Prairie Creek and from Prairie Creek west into the big woods indefinitely. The same country is now divided into five charges, three circuits, and two stations. Brother McKinley thus describes his work and travel that year:—

“The country was sparsely settled, the people poor, living in log houses and shanties; the preaching places, mostly private houses; the fare far from luxurious, and the pay scanty. I found a few Methodists scattered over the country, whom I organized into classes, preaching at as many places

as I could, visiting from house to house and holding class and prayer meetings. The winter that year was long and severe. Snow fell early and continued late. It was so deep the most of the time that in many places the roads were almost impassible, and travel often dangerous.

"On the last day of December, I started on horseback for a place fifteen miles distant, where I was to meet Rev. N. Lathrop, my nearest ministerial neighbor, and help him hold a watch-night meeting. Before I had gone far, I found that the deep snow had so filled and obliterated the roads, and the stiff crust cut my horse's legs so badly as he broke through it, that it was best to dismount and proceed on foot. I had hoped to be able to walk on top of the snow straight across the country, but in this I was disappointed as the crust broke under me most of the way, letting me down to my knees and often to my waist. In this way my progress was slow, and night overtook me long before my journey was done. By the middle of the short afternoon I was out of sight of all roads and human habitations, on a great rolling prairie, stretching away on every side—houseless, fenceless, treeless, pathless—a vast billowy, boundless sea of snow.

"It was a dark, cloudy day, and having neither sun nor stars above, nor any familiar landmarks below by which to direct my course, I became perplexed and lost my way. I kept on, however, walking, as nearly as I could guess, in the right direction, and at last through the gathering gloom,

I saw some cattle tracks. These I followed down into a ravine and I came to a house. There I learned that a little further on, there was a road which by a very circuitous route of eight to ten miles would take me to my destination, or that by keeping straight on across the country I might make it in half that distance. I had had enough of the trackless prairie and gladly took the road notwithstanding the distance. Had I been delayed but a little in starting, or on the way, I might never have reached the road, nor be here now to tell the story. It was now night, moonless and starless, but I was on a road, which, though poor enough, yet afforded a visible way out of the wilderness, and so I thanked God, took courage and plodded on.

“This was the last night of the year, and the first year of my ministry, and solemn thoughts of the past and of the future crowded upon me. I was a stranger in a strange land, wandering alone over this wild waste through the gloom of a wintry night, ‘seeking the lost sheep of the house of Israel.’ How vast seemed the work which I had undertaken, and how feeble the powers I had brought to its performance! Awed and oppressed by a sense of the mystery of life, the immensity of space, and the littleness of man, I felt like:— {

“‘An infant crying in the night,
An infant crying for the light,
And with no language but a cry.’

“But though solemn, I was not sad, because I

believed that I was treading the path of Providence and that He who guides all the starry worlds in their mighty march through space, would also guide my feet through all the snares and perils of this mortal pilgrimage. Therefore I went on with good heart and cheer singing as I went:—

“‘Lo, onward I move to a city above,
None guessing how wondrous my journey will prove.’

“About ten o’clock I reached the house and found the watch-meeting in progress. Brother Lathrop had preached, and Brother Charles Curren, a faithful local preacher was preaching when I arrived. When he was done, they wished me to preach if I would, and I did. Men heard the Gospel so seldom in those days that they were willing to take a good deal of it at a time. After the last sermon, we had a powerful prayer meeting. We ended the old year with prayer and welcomed the new with songs and shouts of rejoicing. After meeting, I went home with Brother E. N. Summer, whose hospitable house was a well known ‘Methodist tavern.’ After ample refreshments were served, we sat and talked and sang and rejoiced until nearly dawn. It was, altogether, a good night and although I had waded so long through the snow and preached and attended watch-meeting afterwards, yet I had but little sense of weariness. So true it is:—

“‘With Thee conversing we forget,
All time and toil and care.’

“One day in the spring of this year, I started

to ride to Belle Creek, where resided Rev. T. M. Kirkpatrick, the Presiding Elder of Red Wing District. The day was bright and the warm sun had rapidly melted the snow, swelling the streams to floods. This with the bad state of the roads so hindered me, that the sun set upon me while I was yet many miles from my destination. About dark, I came to a stream running through a ravine filled with half melted snow and slush, and in crossing which my horse suddenly went down a steep, deep place, and falling under me, let me into the water nearly up to my neck. It was the coldest bath I ever had. But I got out safely on the other side, leading my horse. It had grown cold rapidly after sun-down and was freezing fast, so that my clothes were soon frozen stiff upon me. I dismounted, led my horse and we ran over the prairie to keep from freezing. We went in the direction of a house visible in the distance, but which, when reached, was found uninhabited. We kept on walking and running alternately until we came to another house, in which I found an eccentric old bachelor, who kept no horse himself and had no place for mine. After two or three more miles of walking and running, I came to a house where I found ample hospitality for both man and beast. The good man took charge of my horse and the good lady took charge of me, giving me some dry clothes of her husband's in exchange for my wet, frozen ones, and with the help of some warm tea and a hot fire, I was soon thawed out and myself again.

"The family whom I thus met was one of unusual intelligence and character, whom it would have been pleasant to meet anywhere, but especially so under these circumstances. They were from Ohio, earnest Christians, and members of the Congregational Church. They had been so completely shut in, that for several months the lady had not seen the face of another woman, and had never, since their arrival at this place, beheld a minister of any kind. They were glad enough to see me and gave the heartiest welcome, the kindest cheer and the warmest invitation to visit them again. I went to bed that night thanking God for all His mercies, and particularly for the providential care which had brought me in my need to so pleasant a shelter.

"These incidents show some phases of a preacher's life in the early days of our Methodism in Minnesota, better, perhaps, than the mere mention of the circumstances would. And the preachers of these days discovered that, notwithstanding long, rough rides and tramps through the wilderness, cold baths in icy, bridgeless streams, hard fare, poor pay and plenty of perils, there is nothing under the sun better for a man than to be a good, faithful pioneer Methodist preacher. Certainly there are but few other positions in life where a man has the privilege of carrying so much sunshine to other souls. For the pioneer preacher, when of the right stamp, is to the pioneer people far more than any other preacher can be to any other people. In a new country the preacher

largely fills the place which at a later date is filled by books and newspapers and mails. He is a sort of substitute for society and civilization—a representative not only of heaven, but of much that is prized on earth. So I thank God for the privilege and honor of having been associated in my early life, with the noble men who laid the foundations of the kingdom of Christ amid the fair and fertile fields of the Northwest.”

Early in the conference year, the Presiding Elder requested Brother McKinley to annex Fari-bault to his circuit, which he did alternately with Brother A. V. Hiscock of the Morristown Circuit, and each preaching once in two weeks. Brother McKinley continues:—

“About the middle of February, 1857, Brother Hiscock came on his snowshoes twenty miles to visit me, arriving before noon. After dinner we took horse and cutter and set out for Red Wing to attend the Ministerial Association, the first one held in Minnesota. On emerging from the shelter of the woods where I lived, we found ourselves exposed to a regular Minnesota blizzard. The north wind was whistling and howling fiercely over the prairie, as if all the ghosts of perished arctic explorers were borne upon his icy breath. The air was white with flying snow crystals, which burned like fire wherever they touched the skin. It was impossible long to face such a blast, and our horse seemed to feel it as much as ourselves. In turning out to pass a team, he fell down in the deep snow up to his back, and in struggling desperately

to get out, upset the sleigh and buried us in the drift. After righting up and regaining the road, in doing which we were nearly frozen, we made straight for the nearest friendly shelter. This we found at a house a few miles further on, and there we passed the night.

"The next day was clear and calm, and we went on our way, but were obliged to run or walk behind the sleigh much of the distance in order to keep from freezing. We afterwards learned that the mercury was from thirty to forty degrees below zero. We spent the second night out with an Irishman, who kept a tavern on the Vermillion. We had prayed with him and his family in the bar room, and he was so much impressed that he promised us to quit the business of liquor selling; and I think he kept his promise. We arrived at Red Wing on the third day, having been compelled to go around by Hastings to find a practicable road.

"At our second Quarterly Meeting, held in Faribault about the last of April, 1857, I had the help of Rev. Chauncey Hobart, who came out from Red Wing to supply the place of the Presiding Elder. He preached us three strong sermons which did me and the others much good, and we had a profitable meeting. The next day I rode with Brother Hobart to Red Wing, and from that time have learned to admire him for his wit and wisdom, intellect and eloquence, and to love him for his truth, integrity and moral worth. Although as a preacher, his method, manner and style are open to criticism, his sermons are always instruc-

tive and always immensely impressive, and no preacher has done me more good.

"I remember one sermon in particular, which produced an overwhelming effect. It was at a camp-meeting held in July, 1857, on the place of E. N. Summer, near Cannon Falls. D. Cobb preached in the morning, a rousing sermon, and was followed in the afternoon by C. Hobart. It was a hot day, and as usual with camp-meeting congregations, after dinner many were dull and drowsy. Brother Hobart at first was not in his best mood, and his introduction seemed rather trite and tame. Before the first half hour was over many of the congregation were asleep. Suddenly the preacher paused, and for a few moments stood perfectly still, looking over the people. Then he remarked, 'I have been looking over the congregation to see how many are asleep, thinking perhaps I had better stop when I see that more than half of them are; but as not quite that number are in that condition yet, I will go on.'"

At the risk of being thought egotistical, the author allows the following personal reference to remain as written by his friend, both as a picture of the earlier days, and as an illustration of his friend's ability and vigor, in expressing himself, especially when his heart is warmed; remembering that probably many others who were present, would have given quite a different report:—

"By this time everybody was awake and smiling, and the preacher himself was henceforth aroused and inspired to an extraordinary degree. He



THOMAS McCLARY.

plunged at once into the heart of his subject and for an hour or more, poured out a torrent of eloquence that thrilled and electrified all hearts. His text was, 'Is there no balm in Gilead, is there no physician there? Why then, is not the health of the daughter of my people recovered?' He described the effect of sin upon the nature of man, blinding the intellect, searing the conscience, hardening the heart, unchaining the passions, enslaving the will, blighting the affections, blasting the hopes, and desolating the homes of men; digging all graves, darkening all skies, devastating all lands, filling this fair earth with all horrors and cursing it with all crimes, till guilt and shame and want and woe, disease and death, the offspring of sin, have made it a 'vale of tears,' and peopled the prison house of hell with myriads of lost souls, over whose dread doom hangs 'the blackness of despair forever!'

"He then spoke of Christ as the Great Physician, and of His salvation as the Great Remedy—a balm for all wounds, health for all diseases, solace for all sorrows, joy for all hearts, and salvation to the uttermost for all souls—with a power and pathos that moved and melted all hearts; rising at length into a strain so majestic, it seemed as if 'the power of the world to come' were in it. We were all ready to exclaim, 'This is none other than the house of God. This is the gate of heaven.' The preacher waxed stronger and stronger to the last, and ended amid a chorus of hallelujahs that almost drowned his voice. I have

heard since then some of the greatest preachers of this and other lands, and many sermons which in logical and rhetorical arrangement and finish were more complete; but for simple power, I have never heard that discourse surpassed.

"During that same summer of 1857, I first met Edward Eggleston, at Cannon City one of my appointments. He had just arrived from Indiana, and, though raw and youthful in appearance, was sharp and bright intellectually, and whoever then judged him by his looks was sure to 'catch a Tartar.' He remained at Cannon City until the close of the conference year, frequently preaching as a local preacher. He then accompanied me to conference, where he was received on trial. Since then his history is so well known that nothing here need be written concerning it.

"The year 1856, was a good one both for my charge and myself. It grew in grace and prospered, and I think I grew in grace and knowledge. A church was begun at Northfield and partly finished, which was the first church built in the interior of the State."

At the conference held in Winona, August, 1857, Brother McKinley was appointed to Trempealeau and Galesville, in Wisconsin, which belonged to the Minnesota Conference.

HOKAH CIRCUIT, 1858.

At the conference of 1858, Brother William McKinley was ordained deacon and appointed to the Hokah Circuit. This charge embraced the

villages of Hokah, Brownsville, and LaCrescent with the adjoining country, in which were appointments at Pine Creek, Moundsville, on the Ridge, and at other points. Here the preacher found a pleasant home with Doctor Train at Hokah, where he had better opportunities for study than in the preceding year. This circuit was traveled on foot, and the preacher states that he "did a good deal of walking and preaching and visiting, studying and praying, and prospered in my own soul and in my work."

TAYLOR'S FALLS, 1859-61.

We will give Rev. William McKinley's account of this work as he graphically describes it:—

"At the conference of 1859, which met at St. Anthony, I was appointed to Taylor's Falls, and a few days later was married to Miss Amy A. Summer, by Rev. Chauncey Hobart. I took this step in the fear of God and, as I then thought and still think, in the order of His providence. Immediately after my marriage, I went to my work and found it pleasanter than I anticipated. I had only two regular preaching places, Taylor's Falls in Minnesota, and St. Croix Falls on the Wisconsin side of the river, the two being about a mile apart. At each of these places I found intelligent and refined people, appreciative congregations, and kind treatment by nearly all. I had more time than ever before in my ministry for reading and study and sought to improve it.

"Taylor's Falls was at that time a beautiful and

prosperous village, with numerous pretty residences and an amount of social culture and refinement not common in new places. Soon after my arrival, I was drawn or driven into a controversy with a Baptist minister, and on this wise: Rev. S. Bolles, Presiding Elder of the District, had visited the place some time in the winter before, and had organized the first Methodist society, the result of a very gracious revival 'which he had held there. This was the first religious society of any kind at Taylor's Falls. After this, Rev. Mr. T——, a Baptist minister, came and organized a Baptist society. The Methodist was much the larger of the two, having about forty members, nearly all adults and heads of families, the most of them probationers and unbaptized. This led Mr. T—— to preach on the subject of baptism, which he did learnedly and ably, as he was well qualified to do, from his standpoint. He continued to do this in a series of discourses, which unsettled the people and agitated the community. At last they asked me to preach on the subject also, which I promised to do. On the day appointed we had a crowd in attendance, including the Baptist minister and people. My sermon as I now read it, was not very profound nor forcible from a purely controversial point of view. I sought to avoid, as much as possible, the controversial style and animus, and consider the subject in its simplest, most spiritual and practical aspects. It answered the purpose, however, and ended the controversy, and after this Brother T—— and I became good friends and I found him a

pleasant, intelligent and courteous Christian gentleman. I baptized all the candidates not long after, four of them by immersion and fourteen by sprinkling, and received them all into full membership.

"The first conference year at Taylor's Falls was a short one of less than six months, the time of the annual session having been changed from spring to fall. The conference met in October at Prescott, and there I was ordained Elder by Bishop Janes and reappointed to Taylor's Falls. I had an attack of fever that fall before conference and had just recovered enough to be able to go out a little at the time of the session. After the adjournment I had a relapse, which brought me very low, and I did not fully recover before mid-winter. There was at this time a flourishing seminary in Taylor's Falls, the proprietor and principal of which were both members of our church. I gave some assistance to the school, teaching a Latin class, and helping in other respects.

"At the conference of 1864, I was again appointed to Taylor's Falls. The preacher who had been there, had left suddenly under circumstances which had produced terrible scandal, and the people there had requested that I should be returned. I was there two years more, years of much pleasure and profit in many ways, but also of pain and trial; because in them were developed the dire disease, which after years of extreme suffering carried my afflicted wife to the grave."

NORTHFIELD, 1855.

Rev. William McKinley, in the fall of 1855, served as local preacher in Northfield, Rev. T. M. Kirkpatrick having been appointed to the Cannon River Mission. This mission included the whole of Cannon River valley from its mouth westward. Mr. Kirkpatrick came early in the winter and the appointment was removed from the house of Mr. Larkin, where it had been held since the preceding summer, to the residence of Joseph Drake, and called Fountain Grove. The first Quarterly Meeting for the Cannon River Mission, was held at the residence of James McGinnis, in Cherry Valley, December 1st, 1855.

The second was held at the residence of Mr. Drake, February 25th, 1856. At this Quarterly Conference, T. M. Kirkpatrick having been appointed Presiding Elder of the District, Dr. J. L. Scofield was appointed to supply Cannon River Mission for the remainder of the conference year. Soon after this, Doctor Scofield organized a class at Joseph Drake's, whose members were: Franklin Kelley, leader; Temperance Kelley, Martha E. Kelley, Albert W. Dodge, John L. Scofield, Daniel Bowe, Lucy E. Bowe, L. Lord, William McNelly, Elizabeth McNelly, O. Mattsson, Lydia and Mary Alexander, N. B. Colson, Delia Colson, H. D. White; the last three being probationers.

Upon the erection of the school house in Northfield, Doctor Scofield began to preach in it, and transferred to the village the Fountain Grove Class.

When in 1856, William McKinley was admitted to conference and appointed to Northfield, the circuit included seven appointments: Northfield, Chubb Creek, Sedvilles, on the prairie, Joseph Drake's, Cannon City, East Prairie and Faribault, during most of the year. At Northfield and Cannon City, there were school houses. At the other points the meetings were held in private houses. Classes were organized at each appointment, and about one hundred members and probationers were reported on the circuit at the following Annual Conference. In the spring of 1857, a Board of Trustees was appointed, a lot procured, a subscription paper circulated, and arrangements made to commence the building of a church in Northfield. Various hindrances were encountered so that the church was not completed and dedicated until May, 1859.

The first Quarterly Meeting which was held at Northfield, was at the school house, December 6th and 7th, 1856. At this meeting, which was a great occasion on the circuit, there were two sermons on Saturday: one at half past two P. M., by Rev. C. Curren of Cannon Falls, on, "Where two or three are gathered in my name," etc.; at night by B. White, a local preacher from Hastings, from, "Thou, Solomon, my son," etc.; at half past ten A. M., Sunday, T. M. Kirkpatrick on, "Happy art thou, oh Israel," etc., Deut. xxxiii. 29; and at night, William McKinley, from, "But grow in grace."

In 1857-58, Rev. Thomas Day was appointed to Northfield and reappointed in 1858-59. These

were years of prosperity. He was succeeded by Rev. J. W. Stogdill, in 1859-60.

During this administration some unfortunate dissensions arose, which caused several members to withdraw and which were a serious drawback to the church—the influence of which is still felt. In 1860, Rev. G. W. Richardson was appointed; in 1862, J. M. Rogers, who remained two years. These were prosperous years and besides much other good work accomplished, a debt of \$500 was lifted from the church. Brother Rogers was followed by S. T. Sterritt, who remained three years. He was succeeded by J. W. Martin in 1867, who for three years built up the church. Out of this circuit, as we find it in 1856, has grown six charges, Dundas, Northfield, Northfield Circuit, Cannon City, Cannon Falls, and Faribault, with a membership, in 1868, of seven hundred and twenty-one.

Brother Martin was succeeded by Rev. W. W. Rork, and he, in 1872, by Rev. Noah Lathrop. During the first year of his work at Northfield, Brother Lathrop was greatly afflicted by the sickness of his wife and child, which prevented his efficiency. The next year was a peaceful and pleasant one. The Sunday School has grown; yet, to Brother Lathrop's great grief, the children were not led to Christ, and no marked revival had taken place. But before the close of the second year, some were converted in the Sunday School and a children's class formed. This year the thought of a new and better church began to assume more definite shape and lots were

purchased in a more eligible location, and \$500 paid on the same.

Rev. T. M. Gossard was appointed in 1875, and continued two years. The parsonage was built during his term of service. He was succeeded, in 1876, by Rev. S. G. Gale, who remained for three years, and who so far completed the building of the new church that the lower or basement story was fitted up for worship. Since then the church at Northfield has been more prosperous, and at this writing is doing well.

CHAPTER XXIII.

REPORT OF THE FIRST M. E. MINISTERIAL ASSOCIATION IN MINNESOTA.

“ ACCORDING to previous call, the following brethren met in the library room of Hamline University, at Red Wing, February 11th, 1857, for the purpose of forming a Ministerial Association, viz.: C. Hobart, S. Spates, J. Brooks, G. W. Richardson, R. Spates and N. Lathrop; also D. O. Van Slyke, from Kinnikinic Circuit, Winona District.

“ On motion of C. Hobart, S. Spates was chosen chairman and N. Lathrop, secretary. G. W. Richardson opened the meeting with prayer. On motion of C. Hobart, brethren of other Districts were cordially invited to take part in the exercises. C. Hobart then, at the request of the chairman, stated briefly the object of Ministerial Associations, *i. e.*, Mutual improvement in all things pertaining to ministerial action and usefulness. C. Hobart and G. W. Richardson were appointed a committee to report permanent officers. Jabez Brooks and S. Spates were appointed to draft By-

Laws for the government of the Association. G. W. Richardson, R. Spates and N. Lathrop were appointed a committee to report a programme for the next meeting of the Association.

"C. Hobart, from the committee to report permanent officers, reported as follows: 'President, T. M. Kirkpatrick; first Vice President, S. Spates; second Vice-President, M. Sorin; Secretary, N. Lathrop;' which report was received and adopted. J. G. Johnson entered at this time.

"C. Hobart then being called, read an essay on the 'Call to the Ministry.' Some criticisms were offered, and then on motion of G. W. Richardson, the meeting adjourned until two o'clock P. M.

"Two o'clock P. M.—The Association met pursuant to adjournment, and was called to order by the Vice-President and opened with prayer by Brother N. Lathrop.

"Brother N. Hobart of Winona District, was present. On motion of N. Lathrop, the name of J. G. Johnson was called before its regular time in the order so as to permit him to read his essay, as he could not remain. J. G. Johnson then read a sketch on Rom. xiii. 1. During the criticisms which followed, an interesting and animated discussion arose on how far we should go in obedience to Civil Authority. J. G. Johnson was then granted leave of absence.

"C. Hobart moved that those who did not prepare on the subject which they knew had been assigned to them, be required to present a sketch or essay on some other topic, and that those who

did not know what had been assigned to them, be also requested to do the same.

"R. Spates then read a Scriptural essay on 'Faith.'

"After criticisms, the Committee on By-Laws made its report, which was received and adopted. G. W. Richardson then presented a sketch on Psalm cvi. 15, as he had failed to find time to prepare an essay on the subject assigned him. Some valuable suggestions were elicited in reference to preaching. On motion the Association adjourned until nine o'clock in the morning.

"Thursday morning, February 12th, nine o'clock—Met pursuant to adjournment, R. Spates in the chair. Prayer by M. Sorin. N. Lathrop then read an essay on the "Resurrection of the Human Body," which elicited several criticisms. C. Hobart was granted leave of absence to attend a meeting of Church Trustees.

"A. V. Hiscock then read an essay on 'Prayer,' on which an interesting discussion arose in reference to the position that should be taken in prayer. The prevailing opinion seemed to be, 'Kneel on all occasions where we can.'

"The Association then, on motion of G. W. Richardson, proceeded to fix the place and time of the next meeting, and hear the report of the Committee on Programme.

"The place chosen was Hastings; time, last Tuesday in May, next. The Committee on Programme then read the following, which was received:—

“The Committee to prepare Programme would report, that they have assigned subjects as follows, T. M. Kirkpatrick, Pastoral Visitation; C. Hobart, Review, Life and Times of Bishop Hedding; J. Brooks, Review of Action of General Conference in Reference to the Instruction of Children; M. Woodley, Justification by Faith Alone; M. Sorin, Immortality of the Soul; S. Spates, Missionary Life Among the Indians; R. Spates, Office and Duty of the Local Preacher; John Watson, Repentance; J. G. Johnson, Psalm xix. 7 (sketch); G. W. Tilton, Conviction; G. W. Richardson, Ministerial Associations; B. White, Hebrews iv. 15 (sketch); L. D. Brown, Hebrews, iv. 12 (sketch); J. O. Rich, Hebrews xi. 1 (sketch); C. Smith, Class Meeting; N. Lathrop, Review of “Autobiography of Peter Cartwright;” C. Curran, Duty of the Circuit Steward; S. P. Chandler, Pewed Churches; W. McKinley, Divine Permission of Evil; J. L. Scofield, Jeremiah viii. 22; J. Hoover, Perseverance of the Saints; A. V. Hiscock, Improvement of Time; M. L. Noble, Religious Character of Jethro; S. Wetcel, Romans ii. 6-7 (sketch); S. N. Phelps, Mark xvi. 15 (sketch); N. Moon, Circulation of Our Periodicals; Eaton, Humility; Bennett, Character of Moses; D. King, 1 Cor. xv. 29; A. Herbert, Observance of the Sabbath; D. O. Van Slyke, Force of Habit; N. Hobart, Eloquence of the Bible; L. Gleason, Divine Providence. For preaching in public: Tuesday evening, J. O. Rich; alternately, L. D. Brown. Wednesday evening, M.

Sorin; alternate, S. Spates. Thursday evening, J. Brooks; alternate, A. V. Hiscock.'

"On motion of J. Brooks, the Association then proceeded to the election of officers for the ensuing quarter. S. Spates was chosen President; M. Sorin, first Vice-President; T. M. Kirkpatrick, second Vice-President; and N. Lathrop, Secretary. J. Brooks then presented a paper in reference to the *Quarterly Review* which was received and laid upon the table. Adjournment until two o'clock P. M.

"Two o'clock P. M.—Met pursuant to adjournment. Reading of Scripture and prayer by C. Hobart. William McKinley then read an essay upon the 'Absurdities of Infidelity.' During the criticisms, an interesting inquiry was raised by M. Sorin, viz: 'How shall we most successfully counteract the infidel tendencies of the day?' upon which several brethren spoke with interest and concern.

"On motion of Mr. Sorin, C. Hobart and J. Brooks were instructed to procure a copy or copies of some of the works of Fowler and Wells which are advertised by our book agents, marking passages which have an injurious influence and send them to the agents, asking them how we are to counteract their devastating influence on the frontier, while they are giving them publicity in our family papers. The paper in reference to the *Quarterly Review*, was taken up and unanimously adopted as follows:—

"WHEREAS, The book agents at New York are

making increased exertions to render our excellent *Quarterly* still more acceptable, and

“WHEREAS, We believe its circulation will promote the intelligence and usefulness both of the ministry and the laity, therefore

“*Resolved*, That we emphatically pledge it our active support; that we will, if possible, subscribe for it ourselves, and that we will labor to extend its circulation in the membership and congregations of our several charges.

“J. BROOKS,

“C. HOBART.

“On motion of William McKinley, Brother M. Sorin was requested to preach a sermon on, ‘The Best Method of Counteracting the Infidel Tendencies of the Age,’ at the next meeting of the Association. J. Brooks moved that the By-Laws in reference to the selection of text books and division of the Association into two classes, be suspended for the ensuing quarter.

“The Minutes were then read and approved, and after singing and the benediction, the association adjourned *sine die*.

“N. LATHROP, Secretary.

“S. SPATES, President.”

CHAPTER XXIV.

GRACE CHURCH, ST. PAUL.

IN the fall of 1874, Rev. John Stafford was appointed to the St. Paul Mission, since then developed into Grace and Clinton Avenue Churches. In speaking of this appointment, Mr. Stafford says:—

“We were sent without missionary appropriation to about as poor and barren a looking field as one often finds. But the people received us kindly and did the best they could. They at once organized, on both sides of the river, to raise the amount which they thought we ought to receive, which, all told, amounted to \$425.

“The difficulties which presented themselves, as the condition of things became apparent—both as to the means of living and the building up of the two charges so as to make them what they ought to be in a city like St. Paul, and to so put Methodism on its feet as to make them both centers of influence for Christ—seemed for awhile overwhelming. At our first morning’s family worship after we were settled, I read Psalm xxxvii. and, paus-



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ing after reading the third verse, said to my wife, Let us read that again. 'Trust in the Lord.' Do we not do that? 'Yes,' she replied. 'Do good,' and 'So shalt thou dwell in the land, and verily thou shalt be fed.' Is not that for us to do all we can for the cause of Christ and the Methodist Church? 'Certainly,' she said."

Brother Stafford remained on this charge, including the two appointments, only that year. At the conference of 1875, the little chapel was "Third Church," to which he was returned as pastor, and Clinton Avenue was strong enough to become a separate charge. In 1876, Mr. Stafford was returned to Third Church. A lot had been secured and a good building erected and paid for. The preacher's salary had been paid; all the benevolent collections were taken, and a membership of one hundred and forty, with thirteen probationers, reported. Third Church, afterwards known as Grace Church, became one of the most desirable appointments among our Methodist churches in St. Paul.

CLINTON AVENUE.

For many years there had been an effort made by the Presiding Elders and preachers, to provide the people of West St. Paul with religious services, in connection with different circuits which had from time to time been organized and which included West St. Paul. About 1870, Brother Dugan, a local preacher, organized a Sunday School. But long before this, on the west side,

and some five miles further south, Methodism had been an organized working force.

In 1868-71, Riverside (old Kaposia), and West St. Paul had been included in the Pine Bend Circuit, and had been a regular appointment. Yet no religious interest, which was vital and aggressive enough to deserve a place in our Methodism, was developed in what is now known as West St. Paul until 1872. C. Hobart, then Presiding Elder of the St. Paul District, called a meeting of all the friends of the church; laid before them the necessity of an effort to build up a religious society and conserve the better element in what was already considered a very needy and destitute locality. This meeting was held in the little building on "the flat," occupied as a Sunday School room. One hundred dollars were, with some effort, secured for the payment of a preacher, and the Presiding Elder sent F. L. Tuttle as supply on the St. Paul Mission. This point on the flat became one of his regular preaching places.

At the conference of 1874, C. Hobart represented, as Presiding Elder, to the presiding Bishop (Ames), that if Brother John Stafford (who was then in Washington Avenue, Minneapolis, where he had done a most excellent work for two years), could be sent to the St. Paul Mission, two good charges would be developed; one from the little chapel on Third Street, and the other from the work at West St. Paul. This was at a cabinet review of the work and its needs. Bishop Ames inquired, "Why can not Brother Stafford be sent there?"

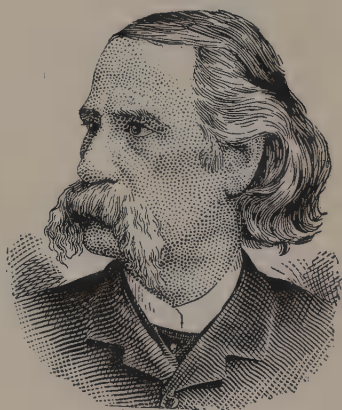
The reply was, "That having built up Washington Avenue from a membership of thirty to one of over two hundred, including probationers, they would not want to part with him until the close of his third year." Bishop Ames characteristically remarked, "We'll see about that." The result was, however, that Brother Stafford was plucked up, and sent to the St. Paul Mission, and at the close of the first year reported, as before stated, two churches, one at Clinton Avenue on the west side, and the other, on Third Street, now called Grace Church.

In 1875, Brother N. M. Learned, and in 1876, Brother D. Tice were appointed to Clinton Avenue. Since then this charge has been served by earnest and faithful men, and has prospered in every department of church work. A good parsonage has been erected, and her prospects are fair for continued and increasing usefulness.

CHAPTER XXV.

HAMLINE UNIVERSITY.

AS early as 1850, the friends of education in the Methodist church, residing in Minnesota, began to feel the necessity of making provision for the higher education of those who were soon to become citizens of this growing Territory. Accordingly, correspondence was opened by C. Hobart with a number of friends in Illinois, and in New England, for the purpose of obtaining the means of securing a proper location on which to build an institution suited to the wants of the community. A location could have been secured at what was then the head of Jackson and Roberts Streets, of from ten to forty acres, for a few hundred dollars, but the money could not be raised. An effort was then made to obtain a site where the State University is now standing. To this the only response was that a half acre would be donated provided an institution should be located there. The next effort made was a proposition to lay off a village plat on land owned by John Holton, at Red Rock, for such an institution, giving the



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school a one-half interest in the village. This, also, failed, after which other efforts were made, none of which were successful. The great difficulty was that those who lived in other parts of the nation could not be made to believe, at that time, that Minnesota would ever amount to anything as a home for civilized people—"too cold; too near the North Pole, fit only for savages, and hardly fit for them"—was the general opinion. These efforts were made during the years 1850 to 1853, when Rev. David Brooks succeeded C. Hobart as Presiding Elder on the Minnesota District of the Wisconsin Conference.

At the session of the Legislature of 1854, Rev. D. Brooks, in connection with others, applied for a charter for an academy or seminary, but was induced by the earnest efforts of Hon. W. P. Murray, of St. Paul, to ask for a charter for a University. This was done, and through Mr. Murray's influence a charter was granted, and at his suggestion it was called Hamline University. On the ninth of May, 1854, the charter was formally accepted by a committee of the Board of Trustees. On the twelfth of June, the Board was divided into four classes, and on the tenth of July the University was formally located at Red Wing, Goodhue County, Minnesota Territory.

When Bishop Hamline was informed of what had been done, he requested a visit from Rev. D. Brooks, at which time he made a donation of \$25,000 to the University.

On the twelfth of July, at a meeting of the

Board of Trustees, the recommendation of the committee that a preparatory department of the University should be opened, was adopted, and on the third of October the Rev. Jabez Brooks, A. M., was duly elected Principal of such school. On the sixteenth of November, 1854, the school was opened, and closed its first academic year, August 15th, 1855. Students in attendance first year, one hundred and thirty-nine.

During the year 1855, a brick building was erected, eighty-one by thirty-seven feet, three stories above the basement, containing chapel, school room, library and reading rooms, laboratory, recitation rooms, and dormitories. In 1856, there was an increase of forty-six students. The progress of the school was satisfactory during this year.

In 1856-57, Rev. Samuel Spates succeeded D. Brooks as agent, and the number of students increased to two hundred and twenty two. This year was a success, educationally, but the great money crash pressed heavily on the institution. At the close of this year, Professor Brooks tendered his resignation which was reluctantly accepted.

In August, 1857, it was resolved to open the University proper, and Rev. B. F. Crary, D. D., was elected President, and a chair of mathematics and natural science was created. The year was very successful and the corps of teachers well filled by the addition of E. E. Edwards, professor of languages; H. B. Wilson, professor of mathematics; Dr. Peter Akers, professor of theology; and Hon. Charles McClure, professor of law. This

arrangement continued, until 1861, when Doctor Crary resigned, having been appointed Superintendent of Public Instruction. Rev. J. Brooks, A. M., was elected to fill the place. This adjustment continued with but slight variation, and with increasing efficiency until its final suspension in 1869.

It was hoped that the suspension would be only temporary, but it proved a sleep of eleven years. During this period many suggestions were made; different localities proposed, and efforts were continued to resuscitate the University. The charter was amended by the Legislature, by which an additional class was added to the Board of Trustees, consisting of Hon. Thomas Simpson, Prof. H. B. Wilson, Hon. John Nicols, H. G. Harrison, Esq., T. McKinstry, Esq., and J. D. Blake, Esq.

At the conference of 1871, Rev. J. F. Chaffee was appointed agent, and succeeded in raising an endowment fund of \$100,000 on time subscriptions. After many propositions the University was finally located on a beautiful plat of ground midway between St. Paul and Minneapolis, by accepting a proposition made by Governor Marshall to donate eighty acres for a campus and other purposes, and also that Ramsey and Hennepin Counties should furnish \$50,000 for building purposes. This proposition was so nearly complied with, that the location was made permanent in the summer of 1873.

At the conference held in First Church, St. Paul, in 1874, J. R. Creighton was elected agent, which place he filled for the two following years.

At the conference of 1875, the agent presented a full report of the endowment fund, with assets and liabilities as follows:

Total amount of assets on real estate..	\$65,455.00
Liabilities	7,097.78

Balance over liabilities	\$58,357.22
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During these years a fine college hall had been commenced and carried forward, the brick work extending to the third story, when through the stringency of money matters the work was suspended, greatly to the regret of its friends. This building had been inclosed during the agency of of J. R. Creighton.

At the conference of 1878, Rev. John Stafford was appointed agent. Of this appointment we will let Brother Stafford speak. He says: "I was urged by leading laymen and ministers all over the State, to take the agency of Hamline University. Bishop Foster said, 'there is but one voice upon the subject, and I think you must take it.' One of the heaviest hearted men that left the seat of that conference was myself. My friends pitied me, and not a few predicted my failure. One good brother to encourage me told me, 'You had better order your coffin,' and yet I did not then dream of the many difficulties to be encountered and overcome. I found an unfinished building, which thoughtless observers stigmatized as a monument of Methodist folly; a debt of \$8,000 on it, and many other things which were discouraging. Perhaps the most disheartening of all was, that from its long suspension

and a succession of untoward occurrences, the outside public and the church to some extent, were out of patience, and spoke of want of confidence, when in reality the uncertain, transient interest thus far bestowed upon it by these very parties, was the very tap root of all its difficulties."

Mr. Stafford went to work in good earnest. He determined that if faithful labor would win success, Hamline and her agent should succeed. A regular plan of visiting the churches on Sundays in the interest of the University, was instituted. To this was added lectures on the same subject during the week, when money was solicited to finish the building and open the school. The result of these persevering and laborious efforts, and the willingly gathered contributions of the people in larger or in smaller sums, was, that in the second year of Mr. Stafford's agency, July 15th, the building was dedicated by Bishop C. D. Foss, and was opened for students the following September.

It opened, too, with most encouraging indications both as to the number of students, and the interest manifested by the hundreds who gathered to witness the reopening and dedication of the dear old Hamline, which for eleven years had been preparing to resume its great work. Mr. Stafford so touchingly alludes to the part borne by his excellent wife during those years of "getting ready for company," which all housekeepers so well understand, that we will let him pay his tribute as a loyal husband, in his own words:—

"Let not my good wife be forgotten. To save

expense in getting ready for the students, she had washed windows and floors for days. And when the students arrived, she and I were there alone to meet them at the railroad track, as there was then no depot. She led them across the prairie, helped carry their luggage, filled their straw beds, and wiped away the tears from the cheeks of the young girls who had never been away from mother and home before. Then she went home and cooked almost all night and was back early next morning with supplies for the newly arrived. Indeed, I have thought that had it not been for the love and care bestowed by Mrs. Stafford, during those opening days when everything was so new and bare, half of the students would have returned, homesick, to their parents."

The first year the enrollment grew until it numbered one hundred pupils, and Brother Stafford's heart was full of thanksgiving; for it seemed to him, and to all who had labored in the interest of Hamline University, that the winter and the darkness had passed away and the "time of the singing of birds had come." Brother Stafford did, during the years of his agency, a work which will be more and more appreciated as the years go on. Like faithful, believing Nehemiah, the rubbish which had become a reproach, only stimulated him to zeal in the removing of it, and he did "revive the stones out of the heaps of rubbish." At the close of his term of service, he was sent to build up the waste places elsewhere. If, as has been well said, he is a philanthropist who causes

two blades of grass to grow where only one grew before, what shall we say of that man who by patient toil and assiduous effort causes hope and joy and strength and faith in God to abound where gloom and doubt and discouragement had prevailed? And so, in all these endeavors not always appreciated as they should be by hurrying, busy men, the record is kept and their works do follow them.

At a meeting of the trustees, held in First Church, St. Paul, in the spring of 1880, Rev. D. C. John, D. D., had been unanimously elected President of the University.

Soon after the election of Doctor John to the presidency, the Board was reorganized by the election of Bishop Foss as its President, which place he still holds. Several changes occurred in the organization of the Board for the following year. But after a while matters were all harmoniously adjusted, and at the beginning of the conference year of 1882, a new and vigorous start was made for a victorious University.

The following twenty-seventh of May, ground was broken for the Ladies' Hall, and the corner stone was laid by Rev. J. F. Chaffee, in July following. At the time of laying the corner stone, not more than \$6,000 of the \$25,000 necessary to finish the building, including heating and furnishing, had been secured; but very soon after, Hennepin Avenue M. E. Church, Minneapolis, gave for this object a collection of \$13,000, and the Norton Brothers of Winona, gave substantial help. Other

staunch friends of the University assisted, so that the indebtedness was provided for. With these greatly increased facilities, Doctor John and the Faculty and the friends of Hamline were much encouraged, and the school opened prosperously.

But new difficulties now presented themselves and from a most unlooked for quarter. Eliphaz the Temanite in his effort to comfort Job, said, "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." So it was with these hardly beset burden bearers. The trouble now came from a defective chimney, or flue, and on the seventh of February, 1883, the hall of the University was burned to the ground. No mortal pen can ever estimate the amount of care, anxiety, labor and thought represented in that building, and words can but poorly express the sadness of heart of those who had both labored and contributed of their means for its erection.

Mr. Chaffee and Rev. Robert Forbes had taken the cars that morning from Minneapolis to St. Paul, and as the train stopped at Hamline they saw the heart sickening sight. The fire had been unnoticed on the premises until it had been under headway so long that the fire extinguishers were useless, and the only thing that could be done was to save life and rescue as much property from the burning building as possible. To accomplish this, President, professors, students and the two gentlemen who so fortunately arrived, worked with tireless hands and feet, but with sad hearts and tearful faces.

Before Reverends Chaffee and Forbes had left the scene of the conflagration, it was agreed with Doctor John that the school should open the next day at the usual hour, in the Ladies' Hall. Then came to the heart of those who had contributed for its erection a consciousness of what that hall had been built for; but for its completion and opportune accommodations, the school would have been necessitated to suspend again for a year at least. Of course things were not as convenient as before, but professors and students were patient, obliging and loyal and the course of study and daily routine of work were not seriously hindered.

The Executive Committee met at once and "bravely faced the situation." The building had been insured for \$25,000, and the University had friends whom disaster could not dishearten. This gave the committee assurance, and as one writes, "assurance and insurance," firmly welded together could rebuild that hall. The contract for taking down the walls and removing the debris, was let at once, and the trustees were called together. They met in the Ladies' Hall, March 8th, 1883, considered plans, and subscribed among themselves the sum of \$10,665, and authorized the Executive Committee to go forward and rebuild. Some one says "sweet are the lessons of adversity;" and the brethren who were of one accord and of one mind, putting their willing shoulders to the work of rebuilding, could have added with the wise man, and "a brother is born for adversity." So entrenched in each man's heart were the interests of the Univer-

sity and so satisfactory was their confidence in each other, that one of their number writes of that occasion, "it was almost worth while to have a fire for the sake of such a meeting."

W. H. Hayes of Minneapolis, was the architect employed, and the Executive Committee gave great care to the examination of the plans for the new building. This carefulness and scrutiny of every detail, and the personal oversight given, to have each point well arranged and adapted, has borne such fruit as might be anticipated; the new Hall being conceded by all who have examined it, and by the students, who in such cases are most competent witnesses, to be much more convenient and far superior to the former one. For these satisfactory results the members of the Board acknowledge their indebtedness to Bishop Foss, whose practical knowledge as an educator, and whose appreciation of the fitness of things in an institution of that character, were of very great value.

In order to lessen, so far as it was possible, the recurrence of another such catastrophe, the Executive Committee determined to put up a separate building for the heating apparatus. And although the Ladies' Hall was already supplied with a steam heating arrangement, yet in view of the safety of the students and buildings, it was deemed best to heat all the buildings from the same source. This plan has proved very satisfactory. Not only is there much less danger from fire than formerly, but it secures a much greater amount of comfort and is, withal, a saving of expense. Since this ar-

rangement has been in operation, there has been no day or night so cold but that all three of the buildings have been kept comfortable. The boiler or heating house has developed into a chemical laboratory. This, though quite an item of expense in its construction, will repay in safety and convenience for the additional outlay. The entire cost of the new University Hall and additional building is as follows:—

Taking down the old walls, etc.....	\$ 1,700.00
Building and furnishing University Hall	48,276.14
Additional for basement story and materials.....	6,000.00
Boiler-house and Laboratory	8,272.68
Plumbing, steam-heating apparatus, etc.	9,633.63
Total.....	\$73,882.45

Besides this, there was paid on the old mortgage, including the interest, \$8,172.20. To this was to be added the amount applied toward current expenses and the interest on money borrowed at the bank. And all indebtedness was met. For such gratifying results, the credit largely belongs to the financial ability and untiring efforts of Rev J. F. Chaffee.

In the spring of 1883, Dr. D. C. John, who had served the University as President since 1880, resigned his position. Doctor John had been successful at a time in the history of the University when, like the pioneer preachers of Minnesota, he was obliged to build up from the foundation as he went along. Had there been a well developed

course of study, a thoroughly digested curriculum, a corps of instructors who understood the plans and the needs, and who had had experience in University training and discipline; or had there been classified material among the students who made up the classes during those formative years, then what wonder if the three years had been good years, full of progress and smoothness and satisfaction? But what were the conditions of the University, scholastically?

After a sleep of eleven years, with embarrassments from a financial point of view, with wonderfully good accommodations considering all the circumstances attending the erection of the University Hall—yet very inadequate when considered from the points of dormitories, recitation rooms, dining hall, water privileges, finished grounds and walks—these so essential to the management of the President and Faculty, were incomplete and in some places wanting. Yet, with all the newness and imperfectness of the material to be classified, and the overworking of teachers, who had to do double duty for lack of a fuller corps—the administration of those three first years was marked with an earnestness, a devotion to study, a largeness of attendance, and an *esprit de corps* that meant success, and that could only have resulted from the presidency of an earnest, devoted, warmhearted man.

Rev. George H. Bridgman, D. D., who had been for several years at the head of the Genesee Conference Seminary, was elected President of Ham-

line University, to succeed Rev. D. C. John, D. D., June, 1883. He at once assumed the duties of his office and began to learn not only the moral, financial and scholastic standing of his new sphere of action, but also to study Western ways and modes of thought. Adjusting himself to his surroundings, he began to lay plans to increase the endowment fund so as to enlarge the income of the University; to map out a course of study, which should measure up to the proper standard; to rearrange the apparatus, chemical and philosophical—much disarranged and partly destroyed by the fire of the preceding year—to enlarge the teaching force, and to secure the purchase of additional books for the library. These were the first measures which engaged the attention of the new President.

In all of these Doctor Bridgman has succeeded, and the results have been most satisfactory. The attendance of students has steadily increased, that of 1886-87 being larger than during any preceding year. The course of study now embraces a complete college course, including the classical and scientific departments, and the work of the preparatory department has been extended one year.

"Do right," is the code of discipline; which, coupled with, "quit your meanness," makes of young ladies and gentlemen thoughtful, intelligent and honorable men and women. Then to such mental and moral training are added the influence and example of Christian culture, inter-penetrated with the spirit of consecration to the service of

God, and an earnest desire to lead the students to Christ and to lives of devotion to Him, "who loved them and gave Himself for them." What more can the fathers and mothers of Methodism in Minnesota desire for their sons and daughters, in an institution of learning? And there are coming to us from Hamline generations of whom, it shall be said, "These have been taught of the Lord."

In addition to this history of Hamline University, which we have endeavored to give in as brief a manner as possible, we desire also to present a report received from the present treasurer of the Board, Prof. E. F. Merkle. The following list shows what was contributed in sums of \$100 and upwards, to build the Ladies' Hall, rebuild, pay mortgages, etc., etc.:

R. H. Hasty	\$125	E. S. Jones	\$100
J. B. Cornell.....	100	P. Lounsberry.....	250
George Camp.....	100	Benjamin Lord.....	200
F. W. Dean.....	100	R. B. Langdon.....	500
J. Dean.....	7,000	T. McClary.....	100
K. H. Wing.....	130	J. Slocum	100
J. W. Wyman.....	125	C. A. Pillsbury & Co.	200
Fargo M. E. Church.	209	St. Peter M. E. Church	100
B. F. Nelson and First		Chute lot	500
Ch'rch, Minneapolis	1,000	Dr. J. M. Williams, lot	500
H. M. Forrester.....	100	T. A. Harrison	20,000
Fletcher & Loring...	100	H. G. Harrison.....	13,000
George Galpin	500	J. F. Chaffee	5,100
Gale & Co.....	100	A. J. Dean	4,150
C. Gotzian.....	100	Mrs. A. H. Goheen...	2,060
Hamline M. E. Chu'h	250	Mrs. M. O. Green....	1,600
J. J. Hill	500	D. Tice	1,400
C. D. Strong.....	600	Hennepin Avenue Aid	
J. H. Murphy.....	100	Society	1,131

Hennepin Avenue M.		E. F. Markle and wife	\$175
E. Church, in small		F. A. Chamberlain...	125
subscriptions.....	\$850	L. D. Day	100
H. O. Hamlin	800	J. W. Day.....	100
Bishop Foss.....	640	E. Lock	145
Mrs. E. W. Harrison.	600	Winona Central M. E.	
T. B. Walker.....	2,500	Church	919
Mrs. T. A. Harrison..	250	M. G. Norton.....	4,000
J. H. Horton.....	210	J. L. Norton.....	3,250
H. J. Dean	200	R. D. Cone.....	250

In addition to these sums, there is to be added the subscriptions of less than \$100, also the insurance of \$25,000, and the Ladies' Hall Fund, on hand at the beginning of the building.

Thus we leave Hamline University—no longer known as the “old” and the “new,” but Hamline the victorious, Hamline the vigorous; Hamline, around which cluster the hopes and prayers and sympathies of Minnesota Methodism; Hamline, with fine accommodations and beautiful for situation; trusting that in all her future she may mold our sons and daughters so that of the students of Hamline it may be said, from generation to generation, her sons are, “as plants grown up in their youth,” and her daughters are “as corner stones polished after the similitude of a palace,” blessing and being blessed.

SCANDINAVIAN WORK, 1854-76.

The work of revival among the Scandinavian population within the bounds of the Minnesota Conference, had greatly increased their membership and their efficiency.

In 1854, S. Anderson, and C. P. Agrelius were appointed to the Scandinavian Mission, as a part of the St. Paul District. These brethren preached in St. Paul, Minneapolis, Stillwater, Marine, Taylor's Falls and Chisago County, which last was largely settled by this nationality. They also preached in several places along the Mississippi and Minnesota Rivers. Their success was everywhere encouraging and several classes were organized. At the close of the conference year their report was very satisfactory. At the conference of 1855, they were continued on the work. At the close of this year they reported forty members and twelve probationers. But this only told the smallest part of the work accomplished by their labors. Mountains of prejudice had been removed, a kind and friendly feeling toward the M. E. Church had been established, and thousands of their own country people had been won to listen to the preaching of the Word.

In 1857, an effort was made to organize the Scandinavian work in Wisconsin, West-Wisconsin, and Minnesota Conferences, into one District, with I. M. Leihy as Presiding Elder; but it did not prove satisfactory, and after a year's trial was abandoned.

In 1858, there were three Scandinavian Missions within the conference: St. Paul, J. Tidland; Chisago Lake, to be supplied; Minnesota Scandinavian Mission, W. Berg. There is no question but that efficient and successful work was accom-

plished during the year, but the brethren failed to bring in any statistical reports.

The record of the spring conference of 1859, is, C. P. Agrelius and W. Berg, St. Peter; J. Tidland, continued at St. Paul, and C. F. Lindquist, Chisago. When the conference met in October, 1859, the work had so enlarged that a Scandinavian District was formed, E. Shogren, Presiding Elder; St. Paul, E. Shogren; Chisago, C. F. Lindquist and C. P. Agrelius; Rush River, N. Christopherson; Stockholm, supplied; Newberg, N. Peterson; Goodhue, W. Berg and N. T. Ahlstrom; St. Peter, J. Tidland; Crow River, supplied. The reports of 1860 gave a membership of two hundred and twenty-one with one hundred and twenty-four on probation.

The ensuing year was one which tried all that there was of manhood in man, and it tried the patriotism and piety of these brethren. Rebellion, war and blood, were the themes uppermost in the thoughts of the people, and these were not the most conducive to the piety of the Scandinavian citizens any more than they were to those of American birth. The excitement, the uncertainty, the fierce political antagonisms, disturbed and distracted all hearts. But when President Lincoln called for volunteers to defend the government against armed rebellion, our Scandinavian fellow citizens rallied to her standard with as much of patriotism as did those who were "to the manor born." Grandly did they on almost every battle-field vindicate their claims to soldiership and to being the descendants of the heroes of Brietenfeld and Lutzen. Very

many of our Scandinavian church members were enrolled in the ranks of our regiments, and one of our Minnesota missionaries, Rev. N. S. Ohlstrom, not only volunteered himself, but raised a company of his countrymen for the war, of which company he was elected captain. When about to be mustered in, he was rejected on account of "defective sight;" but not willing to be thus repulsed, he enlisted as a private and marched to the front, where, after bravely doing his duty, he died in the hospital. Of him says Edward Eggleston, "He was a man of decided ability, of untiring energy, zealous and faithful." During the year, the labors and efforts of the missionaries just about made up by accessions to the membership, the deficiency occasioned by the absentees at the seat of war.

At the conference held in 1860, at Red Wing, the Scandinavian work was strengthened by the admission of C. G. Forsberg, Peter Long and Arne Johnson, on trial. At the close of this year, while the returns are not complete yet it was evident that nearly every charge had shared in the revival work and that St. Paul, Chisago, Rush River, Judson and Newberg had been most graciously blessed. So had the work increased, that in 1862 it included portions of Iowa and Wisconsin, as well as large portions of Minnesota. Ten appointments were that year needed to make up the District work. That the interest of the Minnesota Conference in the Scandinavian work was of the most sympathetic character, the report of a committee appointed to present it to the conference will show,

and from which we quote the following resolutions:—

“First.—That we most earnestly and urgently request the Missionary Committee to increase largely their appropriations to the Scandinavian work in this conference, and respectfully suggest that there is no field, where money is so much needed, and where it will bring in so large a return to the church.

“Second.—That we respectfully petition the next General Conference, to adopt the ‘*Scendebudet*’ (*Messenger*), now published at Rockford, Illinois, as a church paper.

“Third.—That we request the publication by our Tract Society of doctrinal works in the Scandinavian languages, as best adapted to the present condition of the work.

“Fourth.—That we request the publication by our Sunday School Union of the catechisms numbers two and three combined, in the Swedish and Danish languages.

“Fifth.—That we respectfully invite the attention of our western book agents to the pressing want of a doctrinal literature in the Scandinavian languages, believing that such publications would not only accomplish much good, but that they would ultimately prove profitable in a pecuniary sense.

“Sixth.—That a Committee of Correspondence to consist of two members, be appointed, to lay these subjects before the proper authorities.”

During the conference year of 1861-62, Rev. J.

Tidland was called from labor to reward, while earnestly at work on the Judson Mission, Blue Earth County. Brother Tidland was one of the first Scandinavians converted in Boston, and brought his letter with him to Minnesota. He was licensed to preach, in St. Paul, and became a very earnest and efficient missionary to his people. He was admitted on trial at the first session of the Minnesota Conference; labored about six years, with good success, and, falling at his post, "was not, for God took him."

In 1863, C. G. Forsberg took charge of the District as Presiding Elder. Brother Forsberg was converted on the old Bethel ship in New York Harbor, under the labors of that mighty man of God, Pastor Hedstrom, and there he remained at work for some time before coming West. Under the conviction that he was called of God to preach to his countrymen, he gave all possible diligence to studying the Word of God, under the direction of some of the good brethren in New York. After which he came to Minnesota and joined the conference, where his ability as well as good sound sense, soon placed him in the front rank among his brethren. The appointment of Brother Forsberg was a wise one, as was attested by the growth and prosperity of the work under his care.

About this time unanticipated difficulties began to develop themselves. The Scandinavian Missions were made up of three nationalities, Norwegians, Swedes and Danes—all originally of one stock, and yet so separated into different modes of life, habits

and language by the logic of events and the force of circumstances, that there was but little sympathy or brotherhood among them, rather a jealousy and antagonism, which manifested themselves quite stubbornly and which were not always amenable to reason. This divergence and tendency to differ with each others management were especially noticeable among the Swedes and Norwegians. The conference did what seemed wisest and best at the time in endeavoring to consider these often recurring differences as of secondary importance, which could, with abundant brotherly kindness, be kept in subjection if not entirely eradicated. But after a fair and earnest trial, the church was obliged to yield to what appeared to be the inevitable.

Another obstacle, which was apparent from the first to many vigilant eyes, was that the old "mother church of the home land" began to make arrangements to care for the thousands of her communicants who had found homes in the new State and in the Northwest. Ministers were sent out, or came of their own accord. Churches and synods were organized and with amazing celerity the entire machinery of the mother church was in operation. As a Methodist Church we had nothing to do but to double our own efforts, because this movement on the part of the Lutherans would, in the minds of their own people, naturally render our call less imperative, and it did render our success in evangelizing them less efficient.

This setback was about the same time some-

what counterbalanced by the call that began to come from the old country, for missionaries to be sent there. This originated from the correspondence kept up between our warm hearted converts here, and their friends at home, and also from the clear Scriptural testimony borne by them to the power of Christ to save, and of the joys of pardoned believers. Many of those who had emigrated took delight in telling to their friends whom they had left behind, the "old, old story of Jesus and his love." Some few had returned and immediately went to preaching "Christ and Him crucified." C. G. Forsberg continued on the District under the missionary rule until 1869.

In addition to our missionary appropriations for this work, the Scandinavian work in Minnesota was helped for several years by an annual payment of \$200, contributed by a benevolent Unitarian society in Boston, and forwarded by Dr. E. Cook to C. Hobart, who gave the money to Brother Forsberg, receiving receipts for the same. Many a grateful prayer ascended for the donors of this helpful gift.

In 1869, C. G. Forsberg was succeeded in the District by Rev. C. F. Lindquist. During the years of Mr. Forsberg's administration, the membership of the District had increased from three hundred and sixty-seven members and ninety-five probationers, to five hundred and nineteen members and two hundred and eight probationers. Brother Lindquist adjusted himself to the work as fully as possible, which continued to prosper

although considerably hindered by the friction which arose from the causes already referred to but which were managed, until 1872, with earnest solicitude to do right.

This may be termed the year of District revolution. Bishop Gilbert Haven came to the Minnesota Conference—one of the first which he had held after his election to the episcopacy—under the impression that episcopal prerogatives were conferred in order to be used; or that his sagacity and judgment were superior to those of his predecessors; or that the management and arrangement which were good for New England, with her smaller and much older and more densely peopled States and towns, must of necessity be adapted for the Methodistical development of Minnesota, with her larger Territory, her many towns inaccessible by railroads, her farming populations and Western ways. But be all this as it may; one thing is certain, four District were annihilated to make room for fewer and larger ones. The Scandinavian District, after fourteen years of successful effort, was divided into two on the line of nationality: the Swedish District, supplied by O. Gunderson, Presiding Elder; Norwegian District, supplied by J. H. Johnson, Presiding Elder. Both these brethren were found, after the close of the Minnesota Conference, by Bishop Haven, in Illinois, and sent up here. In a certain sense, and in a general view, perhaps this was the best way to overcome some of the difficulties in the Scandinavian work; but it left many societies feeble and tended to cul-

tivate a spirit of divergence which, to say the least, was contrary to that charity which suffereth long and is kind. It also in many instances necessitated the sending of two preachers to small towns, where the two nationalities united could have sustained themselves. But, on the whole, the gain has been much greater than the loss; and at this writing (1886), both conferences are blest with encouraging success.

The statistics for the Scandinavian work at the close of Brother Lindquist's term of service as Presiding Elder, show, members, seven hundred and forty-four; probationers, one hundred and ninety-four; churches, twelve; parsonages, nine; Sunday Schools, eleven; officers and teachers, forty-nine; scholars, three hundred and forty-six; raised for benevolences, missions, \$368.70; Woman's Foreign Missionary Society, \$5.00; Church Extension Society, \$49.30; Tract Society, \$10.80; Sunday Schools, \$11.75; Freedman's Aid, \$3.00; Education, \$202.

The two Presiding Elders, who came to take charge of the work, were men of fair ministerial ability and experience; earnest and zealous. They met the difficulties, which were many, with much patience and fortitude, and the preachers also did as wisely as could have been expected.

This historian would be glad indeed to give the details of those years of faithful, laborious work; but this he may not do as there is no reliable data to be obtained and the toilers are now widely scattered. Brother J. H. Johnson has for several

years been grandly leading the Methodist hosts in Norway, with great success. Brother Gunderson has been meeting his responsibilities in different localities. Some have already gone up to receive their reward, and so the only sources of information from which to glean now, are my own recollections of the men and their work and the statistical returns made at conference.

Brothers Gunderson and Johnson continued each four years in their Districts, after which the Swedish District of Minnesota was included in the Swedish Conference, authorized by the General Conference of 1876. Brother Gunderson's last statistical report to the Minnesota Conference was, members, four hundred and eighty-seven; probationers, one hundred; churches, thirteen; value, \$20,200; parsonages, five; value, \$3,900; Sunday Schools, twelve; officers and teachers, fifty-five; scholars, three hundred and seventy-one.

Brother Johnson's report for the same year was, members, seven hundred and eighty-two; probationers, one hundred and sixty-nine; churches, eighteen; value, \$23,700; parsonages, eight; value, \$4,200; Sunday Schools, eighteen; officers and teachers, eighty-two; scholars, five hundred and fifteen.

In 1876, the Norwegian work was divided into two Districts, the Iowa and Minnesota. A. Oleson was sent to the Iowa District, and N. Christopher-son to the Minnesota District. This arrangement came to be necessary from two considerations: the great extent of the field occupied, including all

of Minnesota and large portions of Iowa and Wisconsin, with frequent calls for help from Nebraska and Dakota—the increase of societies demanding pastoral care and supervision.

As this narration, with a few exceptional cases, will extend only to 1876, we can not longer follow this interesting portion of the history of Methodism in Minnesota, for the succeeding four years in which it continued in connection with this conference. They were, however, years of progress and of growth, and evinced also advancement, both intellectual and moral, in the ministry, and a better qualification for their work among the laity.

By the action of the General Conference of 1880, the Norwegian Conference was formed, and these brethren severed their conference relation with the Minnesota Conference—followed by our prayers and the memories of twenty-two years of pleasant and kindly association. The last report of the Norwegian M. E. work, made at the Annual Session of the Minnesota Conference of 1879 was, members, one thousand and forty-four; probationers, one hundred and eighty-nine; churches, twenty-one; value, \$27,150; parsonages, ten; value, \$5,840; Sunday Schools, twenty-seven; officers and teachers, one hundred and twenty; scholars, seven hundred and forty-nine.

CHAPTER XXVI.

GERMAN METHODISM IN MINNESOTA.

FOR the following chapter on German Methodism in Minnesota, we are indebted to the kindness and courtesy of Rev. G. E. Hiller, an honored member of the North-West German Conference. Desiring that the history of the work of our German brethren, should be included in this History, at our invitation through Presiding Elder, Rev. Kopp, this chapter was prepared for this volume.—C. H.]

This History would be quite incomplete, if it did not give an account of what God's grace has done through the Methodist Episcopal church among the Germans of Minnesota. It will be of interest to such readers as are not already familiar with these facts, to state that there are two other denominations of Methodist origin in the United States, who in the beginning worked exclusively among the Germans. These are the United Brethren church, founded in 1774, by William Otterbein, an intimate friend of Bishop Asbury; and the Evangelical Association, founded in 1800

by Jacob Albrecht, who had been licensed as a Methodist exhorter, but felt it his duty to begin an independent work because his superiors were opposed to the organization of German societies. Bishop Asbury, especially, seems to have looked with disfavor upon such a movement. That this great and good man did not act wisely in this instance, is made obvious by the fact that the Evangelical Association now numbers about one hundred and twenty-eight thousand members, two-thirds of whom are Germans, and all of whom are as genuine Methodists as we are.

But when in the third decade of this century, unprecedented numbers of Germans landed on our shores and spread all over the Great West, the leaders of our church, notably such men as Bishop Morris and Doctor Charles Elliot, began to see that our church would be missing one of its great opportunities, unless it took measures to have the Gospel preached to these incoming thousands, in their own language. They agitated the matter, and although the movement was strenuously opposed by many, the Lord himself intervened in its behalf giving the church the right men and means and making our German work a glorious success.

William Nast, who was destined to become the first Methodist preacher among the Germans, came from his native country, Wuerttemberg, to America, in 1828. In his boyhood he had experienced a change of heart and had by his parents been intended for the ministry in the Evangelical State Church, and accordingly had received a liberal ed-

ucation. But through the influence of skeptical teachers, his Christian faith was shipwrecked, and he lost himself among the dreary sandbanks of infidelity. A few years after his arrival in this country, after having learned the English language and having been employed as professor of Hebrew at West Point, where he also had formed the acquaintance of the sainted Bishop McIlvaine, he came in contact with a number of Methodist preachers and pious laymen. He began to realize that he was a lost sinner, without hope and without God in the world. For about two long, weary years he prayed and sought and wept, after doubting that there could be any mercy for such a sinner as he. At length he was delivered. At a Quarterly Meeting held by Dr. Adam Poe, divine light broke into his soul, and he was assured by the witness of God's Spirit, that he was a child of God. This was at Danville, Knox County, Ohio, on the eighteenth of January, 1835. In the same year he was licensed to preach and appointed to Cincinnati, as missionary among the Germans. Some of his countrymen in that city received him with derision and contempt, and laid every possible hindrance in his way. But a few heard him gladly, and the Divine Comforter supported him, so that he did not lose his courage.

During the first year three were converted, one of whom, John Swahlen, not long after became a preacher. During the next year the number of German converts swelled to eighty, and they continued increasing from year to year. It is remarka-

ble that during those first years God raised up, or rather "thrust forth," a number of wonderfully endowed workers into this German field of labor. One of these was the Rev. Peter Schmucker, an ex-Lutheran minister, who, on account of his Methodist proclivities, found "no room" among his fellow Lutherans. He was a man of good education and great zeal, and successfully planted German Methodism at various points in Ohio and Kentucky, and at New Orleans, Louisiana. Another was Dr. L. S. Jacoby, an educated Jewish physician, who having become thoroughly converted under the labors of Doctor Nast, became the founder of German Methodism at St. Louis, and the first of our preachers who carried our banner to Germany. Both of these men have gone to their reward; but Doctor Nast is still with us, and is active as chief editor of the *Christliche Apologete*, which he has conducted ever since it was first established in 1839—nearly half a century. In those years the work and the workers multiplied with wonderful rapidity, until German Methodist societies have been planted all over this country and in Europe,

"Where'er resounds the German's tongue,
Where German hymns to God are sung."

Some years ago, Doctor Nast expressed the hope that he might yet see the day when a German District would be organized. But now he seems to himself as one dreaming, when he beholds ten German Conferences, with over five hundred traveling preachers and sixty-three thousand members. "What hath God wrought!"

Turning now to our German work in Minnesota, we find that Rev. John Plank, an heroic old westesn pioneer, who in Jerauld County, Dakota, where he is living as a superannuated member of the North-West German Conference, on August 16th, 1886, celebrated his eightieth birthday, has the honor of being the first German Methodist preacher who ever visited Minnesota. In the autumn of 1850, being then Presiding Elder of the German Upper Iowa District, he came to St. Paul on a missionary exploring tour, and found one German member of our church, a young carpenter by the name of Jansen. In 1851, Jacob Haas, senior, was sent to St. Paul as the first German Methodist missionary of Minnesota Territory; though the first lay members of our church who came to St. Paul and vicinity at about this time, were C. H. and J. H. Schurmeier, the two brothers Bueue-mann, J. M. Nippold, H. Schlattmann, and others. These were during the next year further strengthened by accessions from without and by more arrivals from St. Louis, Missouri, and Quincy, Illinois, and were able, under Brother Haas' successor, Rev. A. Korfhage, to build the first German Methodist Church in Minnesota, a frame building twenty-two by thirty-six feet, corner of Broadway and Sixth Street, which is still used as a parsonage by our First German Church. This society increased so rapidly, that six years later a new brick church with stone basement was built, which, with grounds, is now worth at least \$40,000.

Meanwhile, the heroic little band of preachers,

which grew a little stronger every year, was pushing bravely forward into the frontier settlements that were springing up in every direction. In 1853, A. Korfhage was appointed to St. Paul and Salem (near West St. Paul), and Jacob Jung, to Stillwater Mission, consisting of several points in Washington County. At Woodberry, on this mission, six miles from St. Paul, the second German Methodist Church in the State was built, in 1856, during the pastorate of Peter Shafer. This was, in 1867, succeeded by a fine stone church, in which worships one of the largest and wealthiest rural congregations, of which any denomination of this State can boast.

In 1854, Christian Wenz was sent to St. Paul, Jacob Jung was returned to Stillwater Mission, and G. Zollman (Inchman, which has been explained as meaning every inch a man), was entrusted with the newly organized St. Peter Mission. To show what it meant to be a preacher in those days, it may suffice to state that one round on Brother Zollman's charge required traveling as follows: From Salem to Red Wing, forty miles; from Red Wing to Hay Creek, six miles; thence to Cannon River, thirty miles; now back to Salem, sixty miles; from Salem to Jordan, forty miles; from there to Henderson, twenty miles; thence to St. Peter, sixteen miles; thence to Mankato twelve miles; and finally back to Salem, ninety miles—making in all three hundred and fourteen miles of road, much of which was almost impassable, except on horseback. That a man traveling such a circuit in those pio-

neer days, should meet with diverse and numerous adventures, is only natural, even though he had not the least trace of the Quixotic element in his nature.

Once in trying to cross the Mississippi River on the ice, Brother Zollman broke through and got an ice water bath up to his waist. On reaching his appointment, and finding that the people had been waiting for some time, he preached his sermon in dripping clothes, and afterwards dried himself. Again it is told that at Henderson, where there were some bitter opponents, the ferryboat was cut, or loosened, while he and others were crossing the Minnesota River. He swam to the shore and landed the boat, thereby winning the admiration of even his enemies. The latter having threatened to prevent his next meeting, on coming again he found the leader sick in bed, and in a very docile frame of mind. He could say to himself, "The Lord reigneth!" and held his meeting in peace.

On still another occasion he undertook to go to Red Wing, with a balky horse. At length the horse conquered him, and he was obliged to proceed on foot, swimming two streams on his way, sleeping two nights out of doors, and getting no food for forty-three hours. His salary for that year was about \$100. And yet the old veteran, who is now living in Chicago as a superannuated preacher, says that those were the happiest days of his life. On the territory which Brother Zollman's mission at that time covered, we now have eight strong

German circuits with several fine churches and a comfortable parsonage on each.

During the summer of 1855, the first German camp-meeting in Minnesota, was held in Woodberry Washington County. The preachers present were: F. Feigenbaum, Presiding Elder of Upper Iowa District; C. Wenz, Jacob Jung, and G. Zollman. There were seven tents on the ground. Two editors from St. Paul had come out to report the doings. Each preacher preached once or twice a day, and on the Sabbath they had six sermons. Thus they kept themselves well employed and remained in the right spirit. Souls were converted and Brother Zollman claims it was the best camp-meeting he ever attended.

In the fall of 1855, Red Wing, where a number of German persons had been converted at a camp-meeting, conducted by the English speaking brethren, was organized as a new mission, and the appointments were as follows: St. Paul, H. Roth; St. Peter, John Schnell; Stillwater, Peter Shafer; Red Wing, G. Zollman. In the following spring, J. G. Speckman and G. Siebrasse were added to the above named list of preachers; the former working from St. Paul northward, as the assistant of Brother Roth, and the latter helping Brother Schnell on St. Peter Mission. It was another prosperous year, and in the fall of 1856, at the Upper Iowa Conference it was thought best to organize the German work in Minnesota as a separate District. It was manned as follows:

Minnesota German District, H. Roth, Presiding

Elder; St. Paul, C. Hollmann; Stillwater, Peter Shafer; Salem, J. G. Speckmann; Red Wing, Philipp Funk; St. Anthony and Crow River, John Braeuer; Cannon River, Fr. Grochtenmeier; Carver and Shakopee, J. Schnell; Le Sueur, G. Siebrasse; Henderson, T. Wilkins. Father Roth says: "This was the beginning of a new and remarkably prosperous epoch for our German work in Minnesota—praise be unto God. When the brethren, moved by the love of Christ, and filled with missionary zeal and holy courage, took up the work everywhere as with one heart and one soul, the Lord opened the doors and hearts of our countrymen, and crowned our efforts by the conversion of many souls. The bounds of our mission widened out in every direction, so that (to give an example,) Brother Grochtenmeier, on Cannon River Mission, had twenty-one appointments and was reinforced, in the course of the year, by Henry Singenstrue."

Both of these last named brethren were remarkable men. Frederick Grochtenmeier, a native of Lippe-Detmold, Germany, recorded his spiritual birth as having taken place at Watertown, Wisconsin, July 25th, 1850. Soon his fitness for the ministry of the Gospel—both by nature and grace—was recognized by the church. But shrinking from the great responsibility of the ministerial office, he departed for Minnesota and settled at Traverse de Sioux, near St. Peter, getting what spiritual food he could in English meetings, until a few years later he was found by our German preachers. When again urged to take work he

offered to pay \$75.00 of his own earnings (he was a carpenter by trade,) annually, toward the support of a preacher, if they would only allow him to remain at home. But he was very much needed, and he finally consented, receiving his first appointment in the fall of 1856. He at once manifested a zeal for the salvation of souls that was truly apostolic. He preached wherever and as often as people were willing to hear him. No difficulties or hardships could detain him. When visiting from house to house he talked to the people of their salvation, with a warmth and tenderness that were irresistible. Can it surprise us that such a man had success?

On Cannon River Mission, his first field of labor, he found a few appointments and not many members. By next conference he had taken up twenty-one preaching places, and his charge could be divided up into three new missions. At Zumbro, where he was next appointed, he was again successful in winning many souls. On Wabasha Mission fifty souls in one year were converted; and at the next conference, two missions were formed of its appointments. In the fall of 1862, he was appointed to the Shakopee Mission, where he labored with his wonted energy and success until the following spring a fatal attack of pneumonia put an end to his useful life. He passed peacefully away on the sixteenth of April, 1863, greatly loved and deeply lamented by all who knew him. His body rests in the cemetery near Jordan, awaiting the resurrection of the just.

Henry Singenstrue, who began his ministerial activity as junior preacher, under Brother Grochtenmeier, did not possess the wonderful tenderness of his senior, but he was not a whit behind him in energy and zeal. In persistency and courage he has seldom been surpassed. His name will always be remembered in connection with one of the most remarkable victories that we have ever gained over Satan and his kingdom. This has reference to Brother Singenstrue's labors at New Ulm. It is well known that most of the original settlers of this town and surrounding country, were infidel Germans. Some of them, by establishing this German colony had made it one of their objects to emancipate themselves from all religious restraint and influence, and they vowed never to permit a church to be erected in their midst.

New Ulm was founded in 1855, and grew rapidly; but during the first three years of its history no religious denomination had ventured to do anything for the hundreds of German families who were settling there, until Brothers Roth and Singenstrue visited the place in the summer of 1858, and preached to a few people, who had gathered in the house of a Catholic shoemaker. A mission was staked out and in the fall Brother Singenstrue was appointed to take charge of it. He appeared on his field of action in due time, but found that there was only one man in the town, who would open his house as a preaching place, and that was John D. Hiller. (His son is the writer of these lines, who at that time was six years old, and afterwards became a

Methodist preacher, and was pastor of our church at New Ulm for three years.)

The inhabitants of the town had no more than found out the object of Brother Singenstrue's coming, when the fiercest opposition broke out. On the streets, they reviled him and threw missiles at him. Some came to his meetings, disguised by fierce-looking masks and interrupted him with howls and jeers. One night they surrounded the house, at about one o'clock, with most hideous noises, and loudly called for the preacher. Mr. Hiller could hardly dissuade Brother Singenstrue from appearing in the midst of the drunken mob. He would certainly have imperiled his life. On the next morning his horse and bridle were gone from out of the stable. The horse was found several miles away, but the bridle was probably destroyed. A few days later they came to Mr. Hiller and threatened they would burn his house, if he opened it any longer to the despised Methodist preacher. Upon this Mr. Hiller requested Brother Singenstrue to cease coming, which he did; but only for a short time; for, finding open doors in the country, about three miles from either side of the town, he continued passing through the town and preaching the Gospel near by until the beginning of his second year, when in the autumn of 1859, a wonderful awakening was wrought by God's spirit. Then there was wrestling with God; then there were songs of triumph, until within several months over a hundred souls were converted. Mr. Hiller and his wife, hearing of what was going on in these

meetings, went into the country to attend them, and were soon brought from darkness into God's marvelous light. Immediately Brother Singenstrue was invited to come back to preach in their house. He came, and although the enemy has often raged fiercely since, he has never again succeeded in silencing the voice of Methodism in this stronghold of infidelity.

In 1862, a church was built under the pastorate of H. Schnitker, which, however, was destroyed with the greater part of the town, in the same year, by the Indians. This Indian outbreak was a severe blow to the entire frontier, and our work suffered in the same degree. Yet in 1866, when Brother Singenstrue was serving out his second pastoral term at New Ulm, he was able, by the assistance given by our people in other parts of the State, to build and dedicate to God's service another substantial brick church. This was again destroyed by the memorable cyclone which passed over the much afflicted place, in July, 1881. During the following year the church was rebuilt at a cost of \$5,000, and one year later a beautiful parsonage was built, valued at \$2,000. Our church property in New Ulm is now an ornament to the town, and is pointed to with pride, even by infidel citizens. It should also be said, to the honor of the latter, that they have become as tolerant toward us as people are in other towns. Several members of the Turner Society have even contributed liberally toward the building of our church.

Three other men mentioned as laboring on the

first Minnesota German District, deserve more than a passing notice on account of their long and faithful service in our ministry. These are Henry Roth, Philipp Funk and Charles Hollmann, who are all of them now on the superannuated list. Father Roth may be called one of the first fruits of our German work in America. He was converted and joined the church in the fall of 1844, near Marietta, Ohio, after having recently arrived from Rhenish, Bavaria, his native land. His parents had belonged to the Mennonites, but knew little of experimental religion. He had good natural endowments, and when to these were added a good common school education with thorough instruction in the catechism, he only needed the baptism of the Holy Ghost in order to become a most useful minister of the Gospel.

He relates as a remarkable fact, that the ague, from which he had been suffering severely for a long time, left him at the very moment when God spoke peace to his soul. His joy on account of this double blessing was unbounded. He received a local preacher's license in 1847, but not being clear as to his call to the ministry, he refused to enter the traveling connection until 1849, when he was received into the Illinois Conference on probation. His first charge was Burlington Circuit, where most of his own relatives had settled, and he had the great joy to become the instrument by which his mother and brothers and sisters were led to Christ. After this he labored faithfully and successfully on various fields, until, as we have already

learned, he came to this State, in 1855, as pastor of First Church, St. Paul. The following year he became Presiding Elder of the newly organized Minnesota District.

In 1864, the Minnesota Conference sent Father Roth as one of their delegates to the General Conference. Altogether he was in the active work thirty-six years, of which sixteen years were spent in the Presiding Elder's office. Father Roth is now living as a superannuate preacher at Rochester, Minnesota, loved and honored by his younger brethren, and looking joyfully forward to the promised rest in the heavenly home.

Father Philipp Funk, who also was long identified with the work in this State, came to America when twenty years of age; was converted under the preaching of Dr. L. S. Jacoby, at St. Louis, and commenced to preach in 1848. In 1856, he was sent to Red Wing, Minnesota, where he became acquainted with Dr. Chauncey Hobart, Professor Jabez Brooks, and Doctor Akers, who showed him great kindness and aided him in every possible manner. From here he went to St. Paul, where he supervised the building of the Rosabel Street Church. After this he served four successful years as Presiding Elder of St. Paul District. During this time his noble first wife died and left him with a large family of children to care for. Subsequently he had charge of such circuits as Le Sueur, Wabasha and Salem, and for the last several years has lived in a superannuated relation in his modest but comfortable home at St. Paul. Few Sundays, however,

pass by, when he does not preach somewhere. Father Funk is a man of model character. He has labored long and faithfully for the advancement of the church, and his heart is as much in the work as ever. To know him is to revere him. May the Lord bless his steps to the grave with peace and joy!

Carl Hollmann was converted at Berlin, Germany, under the venerable Johannes Gossner. Coming to this country he soon saw that the Methodist Episcopal Church would be his most congenial home, and soon developed as one of our most powerful preachers. His sermons were noted for their sublime imagery, their awful earnestness and irresistible pathos. In his younger days he had few equals. At camp-meeting large audiences would sometimes be swayed like fields of grain in the wind, by his mighty eloquence. Coming to Minnesota in 1856, he served on a number of important charges and is now at Morris, Stephens County, Minnesota, awaiting his Master's call.

In the autumn of 1857, the appointments of the Minnesota District were as follows: H. Roth, Presiding Elder; St. Paul, supplied by John Schmidt of Illinois Conference; St. Paul Upper Town Mission, C. Hollmann; Stillwater, J. G. Speckman; Salem, G. Siebrasse; St. Anthony and Crow River, John Braeuer; Red Wing, Philipp Funk; Cannon River, John Achnell and F. Grochtemeier; Shakopee and Carver, P. Shafer and H. Schnitker; Henderson, P. Wilkens; Le Sueur, H. Singenstrue. It will be seen that one more new

mission was taken up, viz., St. Paul Upper Town.

At the following conference, 1859, four more new missions were added, and these were the appointments: H. Roth, Presiding Elder; Stillwater Mission, J. G. Speckmann; Cannon River, G. Siebrasse; Waseca, John Schnell; Zumbro, F. Grochtenmeier; St. Paul, Philipp Funk; Winona, J. A. Westerfeld; Red Wing, H. Kolbe; West St. Paul and Salem, C. Hollmann; Shakopee and Carver, J. Braeuer; Le Sueur, W. Rotert; Henderson, P. Wilkens; New Ulm, H. Singenstrue; Crow River, H. Schnitker; Chisago, John Menz.

Next to New Ulm Mission, an account of which has already been given, Winona is probably the most important new work that was begun this year. It is no more than just to state here, that our American brethren were especially anxious to have the Germans of their town brought under the influence of Methodist preaching, and among other things gave us, during the first year, \$100 of their missionary money toward the support of the preacher. Our German society at Winona now has a neat church and a comfortable parsonage; a membership of about ninety, and a prosperous Sunday School, which under the wise leadership of E. F. Mues, who was for twenty years its superintendent, has grown to be one hundred and seventy-five strong.

In 1860, our German work in this State was connected with the Minnesota (English) Conference. It had prospered so well that two Districts could be formed. The appointments were as fol-

lows: Red Wing District, H. Roth, Presiding Elder; Red Wing, C. Hollmann; Cannon River, F. Hermsmeier; Waseca, H. Boettcher; Zumbro, C. Thalenhorst; Wabasha, F. Grochtenmeier and R. Irmischer; Winona, H. Richter; Fountain City, C. Westerfeld; La Crosse, W. Schreiner; Hokah, H. Kolbe. Brother Irmischer not being able to go to his appointment on account of sickness, E. E. Schuette, a young man from Waseca, whose mother was the first soul converted on that mission under the labors of Brother Grochtenmeier, came forward and filled his position.

St. Paul District—W. Fiegenbaum, Presiding Elder; St. Paul, F. Fiegenbaum; Stillwater, J. Braeuer; West St. Paul and St. Anthony, F. Fischer; Salem, P. Funk; Shakopee, W. Rotert; Carver, John Haas; Henderson, John Schnell; Le Sueur and St. Peter, J. G. Speckmann; New Ulm, H. Schnitker; Crow River, H. Singenstrue; Chisago, John Menz. W. Fiegenbaum remained Presiding Elder of St. Paul District only two years, and Philipp Funk was appointed his successor.

During this quadrennium, from 1860 to 1864, our work in Minnesota had great difficulties to contend with. In addition to the civil war, which had drawn many of our bravest men to the South, the outbreak of the Sioux Indians, by which New Ulm and vicinity were for a time entirely cleared of white inhabitants, and about one thousand persons were massacred, affected more or less all of our work in the Minnesota valley. But our preachers remained at their posts, and soon rallied our peo-

ple again and the good work went successfully forward. Father Funk writes of the work on his District during this period as follows:—

“The frontier charges had suffered severely from the Sioux outbreak, and the occasional raids that the Indians were still making on the settlements, made the performance of our duties difficult and dangerous. On one occasion I came to Crow River to hold my Quarterly Meeting, when I discovered that most of our members had fled. On my way to Fort Ridgely it was thought safest for me to avoid the traveled road, and I thereby lost myself and strayed a long time on the trackless prairie before I could again find the house of a settler. At another time my horse and buggy got mired near New Ulm, and I was obliged to go three miles for a chain with which to draw out my buggy. Yet the joyful welcome with which the preachers and people received me, made me forget all this and caused the Quarterly Meetings to be great feasts. The people would come long distances, and on their way homeward make the hills and valleys resound with their joyful songs. Many souls were won for God and the church. We had four camp-meetings on my District each year, and during one summer even five. Those were great times. People came with their ox teams from forty to seventy miles, and great good was accomplished. At one camp-meeting, near Le Sueur, we had sixty-five conversions.”

In the spring of 1864, the General Conference took a step of great importance with regard to the

German work. Up to this date our German preachers had been connected with those English Conferences, in whose territory they happened to be. But now, after considerable hesitancy on the part of many good, cautious brethren, the German work was organized into separate German Conferences. This was desired by German preachers, not because they did not feel at home in the English Conferences, but only because they saw that by having their own conferences, the peculiar demands of the German work could be better considered and they could do more for the salvation of their countrymen. Thus the German preachers were separated from the Minnesota Conference, and became part of the newly organized North-West German Conference. This conference then embraced all the territory that now belongs to two German Conferences, the Chicago German and the present North-West German, namely: all of Wisconsin and Minnesota, northern Iowa, northern Illinois and northwestern Indiana.

At the first session of this conference, held in the fall of 1864, in Milwaukee Wisconsin, under the presidency of Bishop D. W. Clark, the following appointments were made for Minnesota:

Red Wing District—J. G. Speckman, Presiding Elder; Red Wing, A. Lamprecht; Cannon River, H. Schnitker; Waseca, F. Hermsmeier and F. W. Buchholz; Wabasha, W. Schreiner; Fountain City, E. E. Schuette; Winona, W. Fiegenbaum; Stockton, R. Irmscher; Rochester, H. Boettcher; Hokah, J. Braeuer.

St. Paul District—P. Funk, Presiding Elder; St. Paul, H. Roth; Stillwater, J. Schnell; Salem and St. Anthony, W. Rotert; Shakopee, J. G. Bauer; Carver, W. Kruckman; Le Sueur and St. Peter, J. Horst; New Ulm, H. Singenstrue; Crow River, J. Menz.

In 1865 these appointments remained the same with the following exceptions. J. L. Schafer was appointed Presiding Elder of St. Paul District. A. Boettcher, went to Red Wing; H. Roth and Emil Uhl, to Cannon River; H. Schnitker to Waseca; P. Funk, to Wabasha; W. Schreiner, to Winona; A. Lamprecht, to Rochester; W. Pfaffle, to St. Paul; F. Hermsmeier, to Shakopee; and J. G. Bauer to Crow River.

During the remainder of this decade, the following new names appear on the records as preachers in Minnesota: F. Kopp, G. Høerger, F. Rinder, (one year at Winona), H. Hansen, H. Eberhart, A. Miller, F. Ries, C. Tramm, H. Niemeier, W. Pagenhart. Of these that of Brother Kopp is the most prominent. Born in Wuerttemberg, Germany, and born again in the pioneer days of Wisconsin, where he also received license to preach, he served acceptably in different parts of the German work, and came to Minnesota as Presiding Elder, of Red Wing District in 1868. In 1870, he was appointed pastor of First German Church, St. Paul, and after three years of successful work there, he was appointed Presiding Elder, of St. Paul District, as successor of the genial and never-to-be-forgotten W. Pfaffle, who at that time went to Texas. After

this, Brother Kopp was for two years pastor of First Church, in Minneapolis; four years Presiding Elder, of Galena (Ill.), District, and President of the German English college at that place. Then followed a second pastorate at St. Paul, and at present he is serving his second term as Presiding Elder of St. Paul District. Brother Kopp has long been noted for his skill as an organizer and an executive officer, as well as for his superior abilities as a preacher and a writer.

As a missionary no one had better success during the period of which we are writing than Brother J. G. Bauer. This man of God was born in Wuertemberg, Germany, on the fourteenth of March, 1837. When twenty years of age he went to America with the avowed purpose of filling his trunk with gold. Finally he told his mother that he should be even satisfied when it would be half filled. About three months after his arrival in Washington County, near St. Paul, he was powerfully converted. Now he wrote his mother that he had found the gold, but that it was better than the gold for which he had started out—it being the heavenly and imperishable kind which would satisfy the soul for ever and ever. About one year after his conversion, Brother Bauer began to feel that he was called to preach the Gospel. During a revival he stood at the altar where a seeker was kneeling. An inner voice now whispered: "Tell this man how you found peace." He did so, and immediately the seeker found peace in Jesus. Then the voice said: "If your testimony helped one soul, why may it not benefit others?"

In 1861, after having attended our college at Quincy, Illinois, for one year, he enlisted as a soldier in the Union Army. While in Kentucky, he was wounded in the shoulder, and his case was so critical that the surgeon regarded his recovery as a miracle. The pious old lady who nursed him at her house, prophesied that the Lord had a special work for him to do. In 1864, he entered the ministry and labored faithfully on Shakopee and Crow River Missions, until in 1867 he was overwhelmed by the announcement of the Bishop that his next appointment would be New Ulm. He had heard so many evil reports of the place, that the thought of going there made him fear and tremble. But by betaking himself to prayer, he soon was comforted and regained his courage. At this time the Indians had been completely subdued, and our German countrymen came in great numbers and settled on the rich lands west and northwest of New Ulm. Brother Bauer simply followed them everywhere and led scores of them to Christ. The Lord stood by him, and protected him even in the lion's den, so that no harm befell him. One night, in a dream, he saw eight men filing into his room, and heard a voice saying: "These will I give thee." This dream was literally fulfilled, for not long after, on one of his prairie appointments, the eight identical men whom he had seen in the dream, came forward and joined the church.

At the end of three years his field of labor could be divided into three new charges. These were New Ulm, Sleepy Eye and Beaver Falls, each of

which is now a strong and prosperous circuit. After this Brother Bauer labored effectively three years at Jordan, two years at First Church, St. Paul; on Washington Circuit three years; on Winona District, four years. Then his feeble health forced him to retreat to his little farm near St. Paul, two years, and at present he has charge of West St. Paul Mission.

Other men, who labored among us in those days, deserve to have their labors sketched in this chapter, but our space does not permit this. A few examples like the above are necessary to illustrate what sort of men God awakened for our German work and how wonderfully He blessed their efforts.

We now enter a new period, the decade from 1870 to 1880, during which the following brethren served as Presiding Elders in our Minnesota work: On St. Paul District, W. Pfaffle, F. Kopp, H. Boettcher and E. J. Funk; on Winona District, H. Schnitker, H. Roth and J. G. Bauer; on Mankato District (since reorganized as the Southern Minnesota District), E. E. Schuette and H. Boettcher. Brother Boettcher is one of our most successful financiers and church builders. Brother Schuett's career is remarkable for his having been appointed as Presiding Elder, when but little more than thirty years of age. He has served out three full terms in northern Iowa, western Minnesota and Dakota. He is an effective preacher, a fine disciplinarian, and an indomitable toiler.

During this period the following new preachers also appeared on the scene. W. Hildebrand, C.

Schoenheider, C. Kluckholm, G. Hartung, A. Biebighauser, G. Dosdall, H. Dietz, H. Mix, M. Lessin, F. Hogrefe, W. Meier, D. Pfaff, G. E. Hiller, Louis Thoele, F. Preine, C. Boettcher, J. Schneider, C. Gebhart, J. M. Nippold, A. Dulitz, J. C. Jahn, A. H. Koemer, E. Hollmann, W. H. Traeger, W. H. Roling, F. W. Kluckholm, G. Raihle, W. Pommerenke, H. Grosse, H. E. Young, J. Kepp, C. Pegelow, C. Mauer, C. Huber, F. H. Wellemeier, H. Zimmermann, C. Nachtrieb, W. F. Grieme, M. Bredehoft, C. Stellner. A few of these men have died, some have left the ministry, others have been transferred to other States, and many of them are still with us.

In the decade of which we are now speaking, we could not gain as much new ground as previously, owing to the changed situation—German immigrants not being nearly as numerous, and other churches, notably the Lutherans, looking after their stray sheep much more faithfully. But the same energy that had formerly made such glorious conquests in new fields, was now employed in consolidating and developing the work, in building churches and parsonages on nearly every charge, and in providing for the proper religious training of our youth.

Our people generally take a deep interest in Sunday School work. During the decade under consideration, Annual District Sunday School Conventions, were held in which unprecedented enthusiasm was manifested, and although these conventions have now lost the charm of novelty, the interest is far

from having died out. A motion to hold these gatherings only once in two years, made in a recent District Sunday School convention, was lost by a large majority. The constitutions require each Sunday School to send delegates, and make it the duty of each school to send a collection to the convention to help in defraying the expenses, and the balance of the traveling expenses is borne equally by all the delegates present. This brings the outlay of each delegate down to a mere trifle and removes every excuse for not attending. Of course much of our approved Sunday School methods has been derived from our English speaking brethren, but we believe that by holding such denominational District conventions as mentioned above, there is more accomplished than by the interdenominational county and State convention, which are in vogue among the American brethren.

But we have long felt that the Sunday School alone does not suffice to properly train our children as Christians and church members. Most of our preachers meet with the children on each Saturday for eight months in the year to give them instruction in Biblical History, in the Methodist Catechism and in German reading and writing. To effect this, regular systems or courses have been adopted by a number of the Districts. Thus the Ministerial Association of the Southern Minnesota District in November, 1865, adopted a plan, the outlines of which are these: When about ten years of age our children are to be entered as Catechism scholars and regarded as probationers of the church,

as the Church Discipline requires. First year, memorizing the Ten Commandments and certain important chapters of the Bible and Old Testament Biblical History; second year, memorizing of Apostolic Confession and Bible chapters and Biblical History of New Testament; third year, first half of Catechism and oral instruction in Church History; second year, last half of Catechism and oral instruction in Methodist History. Formerly the instruction was mainly in the Catechism.

We are already reaping the fruits of this pastoral labor, for our children are, with but few exceptions, converted and become faithful members of the church. And while formerly most of our ministers had been raised and educated in Germany, being converted after arriving in this country, most of our ministerial recruits now are young men, who have been instructed in our Sunday and Catechism Schools.

At our conference session in 1862, where a re-organization of the Districts took place, Bishop Merrill made the following appointments for Minnesota:

St. Paul District—E. J. Funk, Presiding Elder; Brownton and Benton, C. Boettcher; Clearwater, August Krienke; Crow River, F. Preine; East Minneapolis, F. Fischer; Menomonee, J. M. Nippold; Minneapolis, J. Schneider; Minneola, L. J. Breuner; St. Paul, First Church, F. Kopp; St. Paul, Second Church, H. Schnitker; Salem, W. F. Griewe; Stillwater, C. F. Blume; Red Wing, E. F. Stroeter; Wabasba, F. Hermsmeier; Washington, C. Nachtrieb; Winona, W. Koerner.

Southern Minnesota District—G. Hartung, Presiding Elder; Beaver Falls, C. Pegelow; Blooming Grove, D. Pfaff; Cannon River, J. C. Jahn; Danville, C. Gebhard; Faribault, F. W. Buchholz; Henderson, C. Stellner; Jordan, M. Budehoft; Le Sueur, H. Boettcher; Mankato, A. Biebighauser; Mountain Lake and Lamberton, W. H. Koenig; New Ulm and Lafayette, G. E. Hiller; Owatonna, F. Hogrefe; Rochester and Dover, Henry Roth; Sleepy Eye, G. Raihle; Waseca, C. Schoenheider.

The following Minnesota appointments were connected with Dakota District.—E. E. Schuette, Presiding Elder; Ada and Crookston, J. Hepp; Ash Lake, W. Westphal; Morris, G. Rabe; Wadena, F. Hartke.

During this quadrennium the work prospered in every department. On the Southern Minnesota District, many of our societies were burdened with heavy church debts. In 1885, this being the semi-centennial of the establishment of German Mission in our church, the Presiding Elder, Brother Hartung, conceived the plan of holding festive meetings in commemoration of this event, on every charge, and of raising a District Jubilee Fund for the liquidation of church debts. Our people contributed liberally, and now only a small remnant of the debts is left.

On the St. Paul District there have been new and successful efforts made to forward the mission work in the large cities. In St. Paul we now have four German churches, and in Minneapolis we have three. The work in these cities is of special

importance, and we hope under God's blessing to have much success there in the years before us.

On the whole, we look back with astonishment on what the Lord has done for us here in Minnesota. When in 1856 the first German District was organized, there were eight preachers and about three hundred members in the State; but now we have forty-two preachers, four thousand two hundred members, sixty-seven churches, thirty parsonages, eighty-five Sunday Schools, three thousand two hundred scholars. In 1885 our members contributed for religious objects, \$40,000.

Our people love the church and are generally sound on the temperance and every other moral question. We look hopefully into the future. With the prospect of continued German immigration, we still have a great work to do as German Methodists, and for this reason it is very important not only that we should be good Methodists but also that we remain *Germans* in every good sense of that word. Certainly there can be no other means, by which so much can be done for the temperance cause, as by making true Methodists of the Germans. And in this respect it looks quite encouraging to know that by adding to our German members those of the Evangelical Association we have a membership of over nine thousand and hence a German Methodist population in Minnesota of about twenty-five thousand. To God, the Father and the Son and the Holy Ghost be praise now and forever more! Amen.

G. E. HILLER.

CHAPTER XXVII.

MEMORIES OF RED ROCK.

THE name, "Red Rock," is a translation of the Dakotah compound word, "*Eyah-Shaw*," "*Eyah*," Rock, and "*Shaw*," Red, and is the name given to this locality from time immemorial. The summer home of Little Crow's band of Dakotahs, or Sioux, was at Kaposia, on the west side of the Mississippi and about two miles above Red Rock. The low limestone bank at Red Rock afforded the first and best landing place for the band as they left their summer home for their fall and winter hunting grounds, which extended up the St. Croix as far as Apple River, and down the Mississippi as far as the Chippewa River. This was bounded on the north and east by an indefinite line—which indefiniteness was one cause, at least, of many a bloody encounter between the Sioux and Chippewas, for ages past.

On this limestone bank, some one hundred feet from the shore, lies a granite boulder, egg-shaped, and weighing, by guess, about two tons. The only strange or mysterious thing about this rock could



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be explained by answering the questions: "How came that granite boulder on that limestone bank?" "Was it made there, or did some other agency place it there?" But as no answer has been given to these questions, this fact made the rock a "*waukon*," or mystery, and hence, with the Indians an object of worship, for long centuries.

This worship consisted in smearing the rock with red paint, and in offerings of sugar, tobacco, skins, pipes, ducks, fish, or anything else of value, to "The Spirit" of the rock, the object of which was to secure success in their war and hunting expeditions. This name, "Red Rock," was subsequently used by the white settlers and missionaries to designate the whole country adjoining this locality.

The earliest mission of the M. E. Church among the Sioux, was planted at Kaposia, in 1837, by Rev. Alfred Brunson, superintendent; David King, missionary, and John Holton, farmer. Two years later, under the superintendency of Rev. B. T. Kavanaugh, the mission was removed from Kaposia to Red Rock. This occurred on account of the exorbitant demands of Little Crow, for wood and hay; this chief demanding twelve cents a spear for hay and a similar price, proportionately, for wood; and also because the Indians had become turbulent and troublesome as a result of the whisky obtained by them from the traders at "*Pig's Eye*," now St. Paul. It is said that this not very euphonious earliest name of our capital city, originated from the fact that one of these whisky dealers had but

one eye, and that so disfigured, that, taken in connection with his ugly face, it strongly resembled the eye of a pig, and became the name of the settlement.

After the removal of the mission to Red Rock, where the Indian title had been extinguished, houses were built, several of which remain. A dry goods store was opened by Messrs. Hopkins & Ford, a school was established, and for a time it promised to be a place of much more importance than Pig's Eye.

In 1843 the mission was abandoned, Messrs. Holton and Ford remaining at Red Rock and making it their permanent home by purchasing the land when it came into market. Here the first Methodist class was organized and kept up from 1844 until the present time. Reverends Hurlbut, Putnam and Close continued this as a preaching place until 1849. Here the first Quarterly Meeting was held by Rev. Henry Summers, in June, 1848. Hence this is Methodist ground and has always been owned and controlled by members of the Methodist Church. On this plot near the river, sleep two of the children of Rev. B. T. Kavanaugh, awaiting the resurrection trump.

In 1867, Rev. C. G. Bowdish was appointed to the Newport Circuit, and while there, in May, 1868, Father Holton proposed to donate ten acres of a grove near Red Rock for camp-meeting purposes. To this proposition Brother Bowdish heartily responded, and in its interest visited St. Anthony, (East Minneapolis), and requested Rev. Harvey

Webb, pastor of the M. E. Church at that place, with his church to co-operate with him in this enterprise. It was then arranged that a consultation should be held at Red Rock, which was attended by Rev. Webb and N. M. Prescott, from St. Anthony, and Brother Bowdish and others from Red Rock and neighborhood. The plan was approved. They knelt in prayer on the ground near where the stand is now placed, and committed all to God. Then they repaired at once to St. Paul, and in Parker Paine's office drew up and signed articles of incorporation, appointed C. G. Bowdish committee to prepare the grounds for a meeting to be held the last of June. A. H. Rose, of Jackson Street, became interested, and soon after the first meeting of the incorporators was held, at which Parker Paine was chosen President, and A. H. Rose, Secretary.

The first camp-meeting was accordingly held here in June, 1869, the Presiding Elder, Rev. Dr. Quigley, superintendent, and it was a success resulting in a goodly number of conversions, and in building up the neighboring churches.

Of course, as with all such new enterprises, the arrangements for that camp-meeting, on the line of accommodations were rather crude and primitive, especially as compared with the beautiful tabernacle, commodious and tasteful cottages, and substantial and roomy hotel of the present. The well constructed and seated stand for the speakers and singers, an adjunct of the tabernacle, was hailed with much pleasure some four or five years since, as an ad-

vance movement. And when that was followed by the purchase of Father Shellenbarger's cottage and its metamorphosis into a neatly finished, well arranged and painted lodging-house for the preachers, it became apparent that the march of improvement was in the air, especially to those who remembered the shanty behind the old stand, and the bunks filled with straw, which the good sisters of Newport charge, tried to make comfortable by the addition of sheets, blankets and pillows. But as there was very little circulation of air through the tiny window, small door, and many chinks between the rough boards, it was rather an uncomfortable resting place, especially of a warm night, when mosquitoes were numerous and bloodthirsty.

Among the first to erect pleasant cottages at Red Rock, for years conspicuous because well painted and convenient, were those of Brothers Moses, Cobb and Tostevin. These were followed by the ornamental cottages of Brothers Johnson, Macomber, Hazzard and others; and these by a goodly number of pretty and well-built cottage homes, now dotting the grounds and giving an air of elegance and finish which to-day make Red Rock Park one of the most beautiful and attractive summer resorts in the land.

Tender memories of the dear ones who were with us in the early days, come to us as we review the past. We think of Sister Moses—so motherly and kind, with a cheery smile and word, and a helping hand for all. She made that part of the ground which her cottage occupied, always attrac-

tive by her Christian welcome. And she, together with her husband—to whom Red Rock Park is so much indebted for what it has done, and what it is now—are among the earliest and pleasantest memories of the past. Dear Sister Moses has passed upward to the rest of the faithful. Some day we shall meet her among the shining host of the redeemed and bloodwashed.

The name of Sister D. S. B. Johnson and her memory are as ointment poured forth. So earnest, so faithful, so fearless in her defense of the fallen and unfortunate; so anxious to be on the right side of every question. How the remembrance of her gentle face and pleasant voice come floating round us; so frail, yet in God so mighty. She, too, was called upward and awaits the coming of her loved ones.

Dear old Father Holton, for the last few years bowed with the weight of years, and the feebleness of the flesh, yet to the last so exultant in his expressions of joy at the prospect of immortal life. He greatly delighted in the Red Rock camp-meeting and in the associations which it brought to him of preachers and people and friends of other days. And well he appreciated the honors conferred on him and which he so justly deserved. The picture of the grand old man, staff in hand, seated in an easy chair, appropriated to his use by the directors, in a shady spot near the stand, will long linger in the memory of the elderly brothers and sisters. He, too, has gone to his reward, and who may say, what to him will be the gain on his gift of ten

acres for a camp-meeting, when in the Glory Land he shall be surrounded by the spirits of the thousands of the converted and saved and sanctified, whom his gift so greatly helped? Shall he not know what is meant by "treasures laid up where moth and rust doth not corrupt, nor thieves break through and steal?"

How the names of the departed come trooping up as we think of the early days of our beloved Red Rock. Parker Paine, so generous and kind to the enterprise in its start; Rev. C. G. Bowdish, John White, "Uncle John," of Hastings; Dr. John Quigley, the inimitable, son of thunder, in many departments of ministerial work peerless, whose back the enemy never saw; Doctor Stanton, Rev. G. C. Wells, and the sainted Sister Couch; Rev. Samuel Spates, and a hosts of others, all promoted.

What the State of Minnesota owes to the Red Rock Camp-Meeting Association can never be told. Neither can the value of the waves of vital godliness which have flowed out from Red Rock Park, be estimated. Churches have been quickened; thousands of consecrated lives have gone forth from it to bless the church, to stimulate to godliness, to take hold of the work of lifting up the world to Christ, and to spread Scriptural holiness all over the land; pastors made more diligent and evangelical; new church enterprises undertaken; the benevolences of the church advanced; knowledge and virtue increased; God honored and souls saved and sanctified. Who can measure the blessings which have come to Minnesota from these precious

yearly camp-meetings, during the past eighteen years? Only the recording angel, who has measured it, can tell. But in the great day it shall be made manifest, and in that day with what lustre shall the names shine forth of those who by their abundant labors and the contribution of their means have enlarged, beautified, and made attractive and successful this soul-saving institution of Methodism! The names of these honored brethren will not be forgotten in time or in eternity. For is it not written, "Those that turn many to righteousness shall shine as the stars forever and ever"? So immortalized shall shine forth the names of A. H. Rose, E. Moses, H. J. Cobb, D. S. B. Johnson, George H. Hazzard, C. D. Strong, B. F. Hoyt, and Brothers Tostevin, Quinby and others, who have perfected the title; superintended the buildings; contributed the money; secured the best pulpit talent and management, and with anxiety, vigilance and loving care have become the efficient executive committee of Red Rock Park, co-workers with God in the salvation of men.

And now, with an inclosure of not far from one hundred acres, with streets and avenues ornamented with cosy, home-like cottages, or snowy tents, and prospectively shaded with beautiful trees; with a tabernacle unexcelled in the Northwest, for size, comfort and acoustic properties; a fine hotel; a good supply of books by the best authors in Christian literature; a grand river frontage; of easiest access to several lines of railroad, and with the blessing of the Lord

crowning all her services—Red Rock Park is a synonym for success, for godliness, for enterprise and for wise management. Like Mount Zion of old it may be said of Red Rock Park, beautiful for situation, the joy of the State, and of the church of God in Minnesota, is Red Rock Park.

Grand and good men have, from year to year, held forth the Word of Life to the thousands who have attended these meetings; while Quigley, Hobart, Cobb, Satterlee, Marshall, Wagner and others have had supervision of the meetings. Holiness to the Lord has been taught and enforced, not only by our own Minnesota preachers, but also by such teachers as McDonald, Wood, Pepper and others of the holiness association; the sainted Doctor and Mrs. Palmer, Amanda Smith and others. And here, too, in Sister McGraw's pleasant cottage, have been held daily prayer meetings, a blessed gathering known as the "Holiness Prayer Meeting." Here William Taylor, now Bishop of Africa, has moved the hearts of listening thousands God-ward, with the same loving spirit that gave him such wonderful success in California, Australia, Southeast Africa, at Bombay and India and in South America, and now sustains him in the heart of the dark continent. God bless him in his great work! Here Thomas Harrison has labored with success; and here Bishop Merrill has preached, and our own beloved Bishop Foss has spoken the Word of Life, and from the great depths of his saintly soul has told us of Christ and holiness and heaven. Here, too, the gospel of temper-

ance and prohibition of the liquor traffic has been proclaimed with no uncertain sound. Our prohibition standard bearer, Rev. W. W. Satterlee, has led the hosts of temperance, both at Red Rock and in the State. And the ladies of the Woman's Christian Temperance Union have held their prayer meetings and spoken brave words here for "God and Home and Native Land."

Time would fail us to speak of all the great and good men, whose godly admonitions and whose eloquence have helped and blessed the thousands who have gathered at Red Rock from year to year. Here we heard the wonderful story from the Brothers Jones and Small, and they may be with us again. Let all hearts be enlisted to make every coming year the most memorable in soul-saving of all the past! Our brothers in the ministry, with their almost peerless ability as pulpit evangelists, can only be mighty to the pulling down of the strongholds of sin, as they are filled with the spirit of the living heart-searching God. Let such an earnest, humble, persistent, pleading prayer, go up from the church as has never gone up before, that thousands may be led to God and thousands sanctified, soul, body and spirit. Our God is marching on, and Red Rock is the habitation of His holiness. We, His people, are the instruments and agencies through which his blessings are imparted. Oh, let us be mightily in earnest and joyous in the honor conferred on us in being co-workers with our God.

A thousand blessings on Red Rock Park, on its preachers and its people, and on the coming

thousands of hearers who come to it year by year. And may each year be more and more glorious in its history. Here may God be honored more and more, until there shall not be a soul unsaved in Minnesota, and until the angel of the Lord shall be heard proclaiming, "The Kingdoms of this world have become the kingdom of our Lord and His Christ."



GEO. H. HAZZARD

CHAPTER XXVIII.

PEN PICTURES OF SOME OF THE HEROES OF MINNESOTA METHODISM.

IT would be a great pleasure to the author to place before his readers the lineaments and the characters, together with the worthy deeds and faithful service of scores of the brethren who have belonged to the Minnesota Conference and who yet make up its active ranks—just as memory and affection pictures them. They would make a group well worthy the brush of a Raphael, a Rubens, or a Vandyke, or the pen of some historiographer of renown. But there are many of them still making history for the future; weaving still their own lives and influence into the great web of events and of progress of which they are forming so important a part. I leave them at their work, keeping them sacred in memory's loom, and fragrant with many an earnest prayer for their success, and an occasional regret, "which will unbidden come," that I may not lead on with them the hosts of our Israel, "conquering and to conquest."

But of the old heroes, the superannuates, the

men who made up the rank and file of our first Minnesota Conference, I may write and recall some, at least, of their many virtues and excellencies. Some of these have already been sketched in connection with the work and the time with which they stood most closely identified in this history. A few linger among us, their spirits strong in God and glad in hope of immortality and eternal life; but the old clay tabernacles are weak and the vigor of muscle and of nerve have given place to the feebleness and weariness of age. Many have passed on to the ranks of the promoted, and have entered the promised land.

DAVID BROOKS.

First and longest on the ground is the second Presiding Elder of the Minnesota District of the Wisconsin Conference, Rev. David Brooks. Rev. A. J. Nelson speaks of him as he stood related to him in those early days—his Elder, his counselor—as a son may speak of his father. I write of him to-day as one whom I have known and respected for over thirty years—my associate and brother.

An Englishman by birth, he worthily represents his native land—the land of the Wesleys and the home of Methodism. Built for endurance, of medium size, a muscular, well knit frame, crowned with a well-balanced head. His eyes are clear and keen and large, and his eyebrows noticeable as heavy and long. Of good mental ability, and of literary attainments of no mean order, blessed with a good share of perception and solid common sense.

How could such a man do else than stand for the right, as God gave him to see the right? And he has never faltered. The duties and doctrines of the Methodist church as he received them from the Fathers, he has kept and taught thousands of others to keep.

He has a cheerful, willing spirit, the secret of much of his success. He came to Minnesota expecting to find hard work and he has had it; and from many a difficult and dangerous field, he has secured a rich harvest, earned with persistent toil and earnest effort. He has done his full share of swimming rivers and wading sloughs and tramping over trackless prairies and through pathless woods, in summer's heat and winter's snows; yet he has seldom if ever missed an appointment, and was never known to be behind time at conference but once—and then he was detained by a combination of circumstances beyond his control. The solitary failure to keep his appointment was at Belle Plaine, when after struggling through the worst of roads till nearly exhausted, he said to his horse, "Jack, neither the Lord nor the church require it, we back out!"

He has preached the first sermon in many new towns and has the honor of having been the first, save our Indian Missionaries, to preach the blessed Gospel of a full and free salvation, at the head of Lake Superior. In all the interests of our Methodism, educational, missionary, Church Extension, Freedman's Aid and historical societies, David Brooks has taken the deepest interest. With wise

reference to the future effectiveness of the church, every department of her work has been watched and scrutinized. In 1872 he was honored as the leading delegate to the General Conference, which met in Brooklyn, New York. After a long life of active service and great usefulness, at the Annual Conference of 1876, he asked for a superannuate relation. It was a time of much solemnity and of deep emotion. With feelings which he could not suppress, and in feebleness from protracted illness, he stated to the conference, "The time has come when I must retire from the active work."

He still lingers among us, and is still interested, earnest, hopeful and cheerful. He listens not now for the sound of the bugle call to duty and to service, but for the dipping of the golden oars and the silvery notes of boatman—by which some day ere long he shall be wafted to the Land of Life.

NORRIS HOBART.*

Another pen has said of my twin brother, that "he is a man of uncompromising integrity and of good ability." He came to the Territory of Minnesota in 1850; settled five miles above St. Anthony, where for three years he preached as a local preacher, the only minister in that part of the State, with none to the north or west of him. Recovering his health, he was readmitted to the conference and in 1853 was sent to the Hudson Mission. In 1854, he was appointed to the Reed's

*Since the above was written, Rev. Norris Hobart has passed peacefully to the land of life eternal. He fell asleep in Jesus, June 25th, 1887.

Landing and Cannon River Mission, and in 1855 sent on the Winona District.

He was the first Presiding Elder on the Winona District, and organized the churches in most of the towns in the southeastern part of the State, both on the river and in the interior. As pastor and Presiding Elder, he has served the church in Minnesota faithfully and well. He has not asked for favors nor sought for honors, but has been a man of one work. He has always succeeded in his efforts to build up the church. Thousands have been led into the kingdom of Christ through his instrumentality as his labors have been blessed with frequent revivals. He has gladly proclaimed the truth as it is in Christ, and fearlessly denounced the wrong in the lives and practices of those whom he believed should be reproved.

Norris Hobart has been characterized by a freshness and intrepidity which at times have enabled him to do valiant service for the cause of truth. An instance of this kind occurred while he was stationed at Alton, Illinois, in 1841-42. Alton had sustained three charges for a time, but through financial depression it was thought that one preacher would have to do the work of three, and Norris was the man selected to do it; preaching at Upper Alton on Sabbath, at half past ten o'clock A. M.; at Middle Alton, at half past two P. M.; and at Lower Alton in the evening. This with the prayer meetings and pastoral work, was a great burden; but he carried it, unflinchingly, for the year. After preaching at Middle Alton, on a certain Sunday,

he was accosted by a lady, a member of his charge, who had married a Presbyterian husband. She had been urged by him to unite with that church, and she desired to consult with her pastor in reference to the matter, asking his advice as to whether she ought to join the Presbyterian Church. With his usual frankness he told her that he would not advise her to unite with that church. "Would you give me the reason why?" she enquired. He replied, "Because the Old School Presbyterians are Calvinists, and the New School do not teach a Scriptural conversion," which with some further explanation ended the conversation.

A day or two after, he was met in a store by the husband of the lady, whose indignation at the advice given his wife by the boyish-looking Methodist preacher, was at white heat. Abruptly demanding of Mr. Hobart, if he had made such statements about the Presbyterian Church, he was coolly informed that he had said just about those words. "Well, sir," continued the irate husband, "I'll just show you that no young upstart of a Methodist preacher can make such false assertions here without being publicly exposed! I shall report your statements to Dr. —, of the Presbyterian Church, and you may expect to be shown up in an unenviable light." Not frightened in the least by his manner or his threats, Mr. Hobart told him quietly that he was able to substantiate all that he had asserted in regard to the teachings of the Presbyterian Church.

The following Sabbath Dr. — felt called upon

from his pulpit to vindicate his church from some recently uttered slanderous statements, and to use Mr. Norris Hobart of the Methodist Church as his text. This created quite a little stir, and gave the matter considerable publicity, greatly to the grief of many of the members of the Methodist Church, who believed that their preacher had made a dreadful mistake, and had plunged himself and them into an inextricable difficulty. However, to their surprise, Mr. Hobart at the close of his sermon the following Sabbath afternoon, announced that at the same hour next Sunday he "would review the philippic of Dr. —, and also prove the truth of the assertions which had been lately made in reference to the doctrinal teaching of the Presbyterian Church. This announcement made the case still more interesting, and on the ensuing Sunday afternoon the Methodist Church was literally packed full. The members of the Presbyterian Church making no inconsiderable part of the audience. Mr. Hobart entered the pulpit, having under his arm the "Westminster Confession of Faith," and several other books. After the usual devotional exercises, he stated the case precisely as it had occurred, and then proceeded to prove that the assertions which he had made were true according to the most reliable authorities of the Presbyterian Church. First, he said in regard to those "horrid" decrees, he would read from the Westminster Confessions: "God did from all eternity fore-ordain whatsoever comes to pass." * * * * "God elected from all eternity a certain number of men

and angels to eternal glory," * * * * "leaving the others as reprobates to eternal damnation. And this number is so definite that it can neither be added to nor diminished," etc., etc.

He proved that this is the accepted, unrepudiated creed of that church. After making this Calvinistic point as clear as sunlight, he took up the teachings of the New School on conversion and regeneration. He read from Doctor Lansing, a noted New School writer, who says, "A moral change is nothing more than a change of will or purpose or inclination." [See page 154 of Doctor Lansing's book.] He also read from Doctors Beecher and Skinner, who say: "The change in regeneration consists wholly in the sinner's own acts." [*Christian Spectator*, Vol. iv., No. 2, p. 233.] Also from C. G. Finney, the head centre of New School theology, who says, "The heart is that deep rooted but *voluntary preference* of the mind which lies back of all its other voluntary affections and emotions, and from which they take their character." When the volition is changed, the heart is changed—or the man has converted himself. His quotations were numerous, and they proved that his assertions were sustained overwhelmingly. It was a great victory for Methodism in that part of the country. The preacher was more popular than ever, and the Alton Methodists were not so easily frightened in regard to their minister's ability to defend his positions. Fifty years have ended this war, for which we are thankful.

Rev. Norris Hobart gave seventeen years of efficient labor to the work of Methodism in Minnesota, being six years on the District and eleven years in circuits and stations, and Bible agent. He has been obliged to superannuate and locate several times, always to resume the work of the ministry with returning health and strength. In 1877, he asked for a superannuate relation, since which time, although frequently preaching, he has not assumed any active work. His sunset sky is clear, and he is looking not so much for the setting as for the rising of the sun of the heavenly day. An aged pilgrim now, he reviews the past with calmness and looks toward the future with hallowed anticipations. Singing as he lingers:—

“There is my house and portion fair;
My treasure and my heart are there,
And my abiding home;
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.”

DOCTOR JOHN QUIGLEY.*

Doctor Quigley commenced his life work as a physician; but being called to preach, he was not disobedient to the heavenly vision, and left a lucrative profession for the ministry. He joined the Ohio Conference in 1835, and twenty years later was transferred to the Wisconsin Conference and sent to the Onalaska Mission. He came, soon

* Since this sketch was written, Doctor John Quigley has also joined the innumerable host of the redeemed.

afterwards, to Minnesota, entered the conference there and was first appointed to Winona.

Doctor Quigley is no ordinary man. His labors in Winona were very successful and were highly appreciated. The peculiarity which distinguishes him from other great men, is that in the discussion of a subject there is a perfect abandon of self and self consciousness and a tremendous flood of logic, invective sarcasm, and irony, brought to bear upon the evils which he would condemn, and the evil doers, he treats with unmitigated scorn. Especially is this observable in his lectures on intemperance and his denunciations of the liquor traffic. Into this fight of faith with the adversary of souls, he enters as a giant, and always comes out as a David, having with his own sword cut off the head of this defiant Goliath. Along all lines of controversial theology, the Doctor is a master hand, and his opponents are obliged to bite the dust. Like all great men, he is pre-eminently a gentle, tender-hearted and most companionable brother, staunch in his principles and true to his convictions. He is greatly beloved and his friends are numbered by thousands all over the State. Doctor Quigley has not been exempt from afflictions. And among many severe ones he numbers the death of his eldest son, John, who died suddenly, in Duluth, shortly after entering upon his third year's work as a Methodist preacher. This promising young man was the hope of his father's old age, and his being so swiftly and so unexpectedly cut down was a crushing blow,

though borne with patience and resignation. A letter written by the venerable Doctor, in response to an invitation to attend last year (1885) the thirty-seventh anniversary of the Jackson Street M. E. Church, St. Paul, will best convey to his friends the thoughts and feelings of our grand old hero of the Minnesota Conference:—

“DEAR BROTHER FORBES:—Your invitation to attend the anniversary of Methodism in St. Paul, awakened many tender emotions. The memory of the happy faces and the big tears of joy, which I have so often seen attesting the preciousness of the name of Jesus, rekindled the old fire in my heart, and recalled many beloved and honored names that are left back on your record—among the first of whom was that glorious old man, Father Hoyt.

“For a moment I seemed to be with you, trying to tell how much I loved you all; but my old comrades are gone—while I still linger here, weak and weary with the burden of care and toil. The tenderest ties of earth are broken and I feel like a lonely pilgrim, coasting closely along the shore of a better land. But I am not sad or gloomy. The cross on which Jesus bled, fully liberates my soul from the law, and opens wide the gates of universal freedom and substantial comfort. I shall soon reach the landing, and again clasp warm hands that are now cold, and look upon happy faces, blooming with immortal youth, that you have seen grow pale in death.

“I feel that I have performed my life work with

a sincere desire to do good; but the slightest review discovers so many imperfections that I am glad to lay all that I have done, at the feet of Jesus and only ask to be a sinner saved by grace. That will be glory enough for me.

"If I ever saw any reason for complaint against old Jackson Street Church, I have forgotten it. Let her deeds be written and all the coming ages who read will do her honor. Her beauty is durable as the city she adorns, and her power will be felt, till after sin has perished, and the last man on earth has gone over Jordan.

"Yours fraternally,

"JOHN QUIGLEY."

THOMAS DAY.

Very early in life, Thomas Day was converted and became a member of the Wesleyan Methodist Society, in England. When still young, he was for many years a trusted employe of the well known W. Budget—the wealthy English mercantile house—one of whose partners was made famous by the publication of the little volume called, "The Successful Merchant."

About the year 1845, he bade farewell to England and emigrated to America, settling near Port Washington, in Wisconsin. Here he labored both extensively and successfully, as a local preacher, for about ten years; when, yielding to his convictions of duty and the continued solicitations of his friends, he gave up his secular pursuits and took an appointment as a supply in the Winona

District, Minnesota Conference. This occurred in 1856, at our first Annual Conference.

In 1857, he was admitted on trial, and for twenty years served the church well and faithfully, as an itinerant, bearing the burden and heat of those early days with alacrity, promptness and zeal. Among the early pioneer preachers of Minnesota, Brother Day takes rank as a successful and efficient laborer, who will long be remembered and who won many souls to Christ by his ministry.

The business habits of his early life were of great value to him as a minister of the Lord Jesus Christ, helping him in every department of his great work, to be painstaking, thorough, methodical and exact. Of this the many charges which he served, bear witness in the care with which he saw that the records of the church were brought up to date, and all the legal matters pertaining to the church property, attested and recorded, thus saving to these, a vast amount of trouble and annoyance which others, less fortunate in the clerical skill and care of their pastors, have suffered. Many a church record to-day bears the impress of his neat, methodical and accurate hand. And well would it have been for our societies and for the church historian, if each of his successors in office had patterned after his example. He will also be remembered for his wise, practical and successful church building.

Very many churches he erected; more, it is said, than any other man in the conference. And the best of this was, the churches which he built,

in whole or in part, were paid for; they were not left burdened with an unmanageable debt. Brother Day believed that the Lord's business demanded, and should have as much financial exactness and care as the most personal and private business transaction. Hence his churches were almost invariably paid for as they were built.

In 1876, Brother Day took a superannuate relation, on account of the increasing infirmities of advancing years. He bears an unspotted record—and his works do follow him. He has made his home, for several years, in Milwaukee, with his oldest son, and is still honored and loved by all who know him.

JUSTUS O. RICH.

Brother Rich is of good Methodist stock. His father, mother, both grandfathers and grandmothers and his great-grandfathers and great-grandmothers were members of the M. E. Church, and "all died in the faith."

He was born at Lake Pleasant, Hamilton County, New York, August 28th, 1813; converted at a camp-meeting near Albion, New York, June 11th, 1833; was received on trial in the Pittsburgh Conference, in 1835, and appointed to the Westfield Circuit, which included the now famous Chautauqua Lake and grounds; ordained deacon in 1837, by Bishop Roberts; ordained Elder in 1839, by Bishop Soule; married, September, 1839, to Miss M. J. Wellman, who has been a true helper

and still lives to brighten the home circle and make life's evening pleasant.

At the division of the Pittsburgh Conference, Brother Rich fell into the Erie Conference, from which he took a location in 1856; came to Minnesota; supplied Hudson Station part of 1857, and was received into the Minnesota Conference in 1858, of which he is still a member.

Brother Rich has filled the varied fields of labor allotted him as a member of this conference, with credit to himself and with profit to the church, whether that field has been a circuit, station or District, and has been honored several times by his brethren with a seat in our General Conference. He still is with us, and is known as a pleasant, true-hearted, Christian gentleman, and a successful minister of the Gospel.

CYRUS BROOKS, D. D.

Doctor Brooks was born of royal New England stock, in February, 1811. His father emigrated to Ohio in his early life, where his youth was spent; converted and joined the M. E. Church when a young man, and was soon after licensed to preach, and was received into the Ohio Conference in 1833. Here for the next twenty-four years, he labored with great success, filling many of her most prominent pulpits, stations and Districts; and in 1852, represented that leading and influential conference in the General Conference held in Boston, and also in 1856, at the conference held in Indianapolis. In 1857, he was transferred to Minnesota Conference

and stationed at Jackson Street, St. Paul. Since then, as these pages show, he has occupied a leading and influential position in this conference, representing his brethren several times in the General Conference. His health continued good until 1882, when a severe attack of rheumatism obliged him to take a superannuated relation, which he still holds.

Doctor Brooks is a good preacher, clear, logical, terse and practical; never ventures very far in the fields of fancy or speculation, but his sermons are rich in evangelical truth and experimental Christianity. He is pre-eminently a man of peace, but when pressed, he can use the weapons of defense in a masterly manner. This was well illustrated at the General Conference of 1872, when as the President of the General Book Committee for the two preceding years including the trials and troubles of the "Book Concern" during that quadrennium, he defended the action of the committee with such vigor and logic as to silence criticism and fix the blame on the parties where it belonged. He is still with us, happy and cheerful, although a constant sufferer, illustrating the encouraging fact that the evening of a Christian's life can be as bright and joyous as its noonday splendor.

REV. JOHN KERNS.

Brother Kerns was admitted to the Illinois Conference, 1827, and appointed to Shoal Creek, Illinois District, after which he traveled in the State of Indiana, until 1853, when he was transferred to the Wisconsin Conference and stationed at St.

Paul, Minnesota, then included in that conference. From this date he continued to labor in Minnesota, until 1873, when he took a superannuated relation, which he still retains. He now resides in Lawrence, Texas. Brother Kerns is a grand, good man, and in his prime was one of our best preachers. He has filled many of our most important and responsible stations and Districts, with credit to himself and great advantage to the church, and we have no doubt that when "the books are opened," and "the saints are gathered home," the stars in his crown of rejoicing will be numbered by hundreds and thousands.

T. M. GOSSARD.

Rev. Thomas M. Gossard was born in Ross County, Ohio, August 13th, 1824, and died in San Jose, California, January 2d, 1886. He came a transfer from Ohio Conference, in 1856. For twenty-six years he labored faithfully as pastor and Presiding Elder, enduring the hardships and trials of our new frontier conference without a complaint. Fourteen years he filled the important place of Presiding Elder, for which he had many suitable qualifications. Twice he was honored by his brethren with a seat in the General Conference. In 1882 he asked a superannuation relation, and in 1884 asked and received a superannuated relation. Late in the fall of 1885, he removed to California hoping thereby to regain his health, but was disappointed in this, and found himself much exhausted by the journey, from which he could not rally.

While sitting in his chair, about ten A. M., January —1886, he asked that the door might be opened as it was difficult to breathe, when his head dropped and he was not, for God had called him home.

Brother Gossard was a man of a fine presence, always neat in his appearance and genial in his intercourse with men. He was a good preacher, well posted in the doctrines and usages of Methodism, and filled the difficult office of Presiding Elder well. Many of his pulpit efforts will be long remembered as mighty, and sometimes overwhelming, and many in the great hereafter will honor him as God's instrument in their salvation. "Blessed are the dead that die in the Lord."

SAMUEL SPATES.*

Rev. Samuel Spates was born in Kentucky, A. D. 1815, and came with his father's family to Illinois, when quite young, and was converted near Jacksonville, Illinois, in early life. In 1837, he and two others were selected to attend the Ebenezer Manual Labor Institute, then conducted by Rev. Peter Akers, D. D., for the purpose of qualifying themselves for labor among the Chippewas as missionaries, in connection with three Chippewa youths who were being educated at the same time and place and for the same purpose. After two years spent in school, five of these six young men entered upon their work among the Ojibwas or Chippewas. Their names were, Samuel Spates, — Huddle-

* Rev. Samuel Spates has also passed to his heavenly home, since the above was written. His last utterance was a triumphant Hallelujah!

ston, John Johnson, George Copway and Peter Marksman; the three last named, native Chippewas. Messrs. Spates and Johnson were appointed to Sandy Lake and Rabbit Lake Mission, B. T. Kavanaugh, superintendent.

Here they labored for some five years, during which time dwelling houses, school house and chapel and other buildings had been erected. Schools had been organized, several converted and a church in the wilderness formed. In 1844, Mr. Spates returned to Illinois remaining one year and returned in 1845, taking back as his bride Miss Sarah J. Pope. They had been married a few weeks before returning. The first appointment, after returning, was Sault Ste. Marie. In 1846, they were sent to Sandy Lake, reaching Fond du Lac late in the fall, where they were detained until February, 1847. During their stay a blessed revival was held, and quite a number of half-breeds and others were converted. The journey from Fond du Lac to Sandy Lake was made on the ice and through the deep snow—Sister Spates caring for herself and her babe and camping out in the wild forest. At Sandy Lake they commenced their work, opening the school and preaching and teaching whenever children or hearers could be secured. Here their success was marvelous, considering the vast world of heathenism, and worse than heathenism, with which they were surrounded.

This prosperous condition of the mission continued until 1856, when a noted half-breed, James Tanner, because he could not be employed by any

of the missionaries as interpreter, resolved to drive them all from the upper Mississippi. There is little doubt that he murdered young Terry, some years before, at Pembina, and also shot Mrs. Spencer, near Red Lake. He then came down to Sandy Lake and in every way, by lying and threats, so aroused the Indians that the lives of our missionaries were endangered and they were barely able to escape. At one time the church numbered between twenty and thirty; but these were left without a shepherd, save the truth which some of them carried in their hearts. However, the good seed has not all perished, as but a few years since I learned that a little company of these Christian Indians had met, every Friday, for prayer, for years and that the Sabbath was still kept by them.

Brother Spates has been in the regular work in this conference since he left the mission, until about 1878, when he took, and still retains, a superannuated relation. He is an earnest, true-hearted man, a fair preacher and has done a grand work in planting the Gospel in as hard a field as any found on this or any other continent. He still retains the views of his youth in regard to "old-fashioned Methodism," and no one is left long in doubt as to what those views are. His home is near Red Wing, where he and his worthy wife are enjoying a sunny evening of life.

SIAS BOLLES.

Brother Bolles was born, September, 1810; came to the Minnesota Conference in 1856, a trans-

fer from the Rock River Conference. He had been carefully trained by pious parents, the mention of whose names by him to this day is in tones of tearful tenderness. Through this wise culture he escaped the vices so common to young men, and became a model for integrity and honor.

At twenty-two years of age he was converted, at a revival held in his neighborhood, and became a new creature in Jesus Christ, and he then and there, by God's grace, settled the question of a religious life for himself, for time and eternity. So satisfactory was his conversion that the peace of God, which passeth all understanding, filled his soul, and his heart was thrilled with the assurance of the love of God. Called to preach, he was licensed and admitted on trial in the Genesee Conference, in 1836, and at the earnest solicitation of Rev. John Clark, transferred to, and became a member of, Rock River Conference, at its organization in 1840.

Very early in his itinerant life, he became noted for his wonderful success in bringing sinners to Christ. At Elgin, Rockford, Galena, Potosi, Milwaukee, Chicago, and many other places, hundreds were converted under his labors and gathered into the church, or churches; for it was no uncommon thing for all the Protestant churches in the towns where he labored, to be stirred into revival by the fire which he had kindled at the altars of Methodism.

Brother Bolles was for years the most popular and successful church dedicator in the conference.

He has probably dedicated scores of churches in Northern Illinois.

One of the most noted and wide sweeping revivals which he ever had, was at Galena, in 1843-44. Galena had always been the center of the lead trade of Northern Illinois, and prominent for its forgetfulness of God, and disregard of all moral restraint. Two feeble churches, a Methodist and a Presbyterian, struggled for an existence amid the tide of sin around them. Shortly after Brother Bolles was stationed there, a revival began—which he says commenced with the following prayer by a colored man, a blacksmith—and continued for six months, until more than a thousand were converted, three hundred of whom united with the Methodist Church; about the same number with the Presbyterian Church, and between three and four hundred united in the organization of a Free Colored Church. This is the prayer as repeated by Brother Bolles, Red Wing, March 24th, 1886:—

“Oh, Lord God Almighty! heat up de great furnace! Heat it hot! Put in de great iron in de fire! Heat it hot! Put it on de great anvil! Let de great mighty hammer come down on de great hot iron, and make de sparks fly all over creation! Fire! Fire! Hallelujah!”

During this revival the people fell by scores as if dead, even upon the children there was an awful consciousness of God's presence. Galena was redeemed from its character of lawlessness and has since been the home of many earnest, noble Christians and strong churches.

Brother Bolles is not what is styled a great preacher, but he is far better, he is an effective one. If the test of leading men to Christ, and to the forsaking of sin and iniquity by the preaching of the Gospel, determine the standard of preaching, then Brother Bolles is a great preacher. For earnest, tender sympathy and yearning love for souls and for gushing tearful pathos as he fearlessly lets fly the shafts of truth, this historian would place his old companion in labor and in many a well fought battle against the host of sin, high on the scroll of honor. He has labored efficiently in the Minnesota Conference as pastor and Presiding Elder, for about thirty years. He has a record that any mortal might gladly strive to emulate and win—clean, gentle, loving, patient, pure and faithful. And now at the age of seventy-five, he enjoys the health and vigor of body and mind which are the result of a whole life of freedom from vice or indulgence in the practice of any evil habit. He has never tasted tobacco or strong drink; never has uttered a profane word, and has never used either tea or coffee.

And as he reviews all the way the Lord his God has led him, and remembers how glad and full of joy his life has been, (for the trials and afflictions of which he has had his share, seem to be forgotten,) he looks forward with calm yet exultant anticipation to the hour when he shall hear the voice of Him whom he has loved and served in youth and manhood and in mature life and in old age, saying, "It is enough—come up higher."

BOYD PHELPS.

Rev. Boyd Phelps was a native of North Carolina; born October 15th, 1804; was converted and united with the church in 1819; moved to Indiana in 1826 and was licensed to preach in 1828. He joined the Indiana Conference; married Miss Clarissa Robinson in 1838, and soon after located. In 1847, he moved to Union Grove, Rock County, Wisconsin. He was readmitted in the Wisconsin Conference in 1850, and appointed Presiding Elder, which place he filled very acceptably for four years. He then located and moved to Minnesota in 1855; readmitted into the Minnesota Conference in 1859, in which he remained until his death, which occurred March 17th, 1886.

Brother Phelps was an honorable, useful, wise and modest man. He has done a full share of hard and efficient service in the itinerancy. He was Presiding Elder of the Fox River District, Wisconsin, in 1851, and was chaplain of the first State Senate in Wisconsin. He was a member of Minnesota's Constitutional Convention, and of the first Minnesota State Senate and has held other positions of honor and trust. Brother Phelps was esteemed by all who were fortunate enough to be associated with him, as a pure-minded, true-hearted, peace-loving man. As a preacher he was clear, terse, logical and evangelical, and in his appointments was successful and acceptable. Hundreds have been led to Christ through his instrumentality, who will rise up in the great day to call him blessed.

While a member of the Minnesota Senate he conducted a series of revival meetings, near New-
port, in which many were converted. He did this without allowing it to interfere with his duties as senator, or his prompt and punctual attendance there. Would that other Legislative members would imitate this excellent example, whose influence was so potent for God and humanity.

Brother Phelps lived well, and died as a good man dies—with his lamp trimmed and burning, and he like one that waiteth for his Lord:—

“What need to weep for him, who having run
The bounds of man’s appointed years, at last—
Life’s blessings all enjoyed, life’s labor done—
Serenely to his final rest has passed?”

B. F. HOYT.

Rev. B. F. Hoyt was a native of Connecticut. He came to Ohio when young, and was there converted and joined the Methodist Episcopal Church. He emigrated to Minnesota in the spring of 1848, and settled in St. Paul.

Brother Hoyt, in all the excitement and speculation incident to those early days and the organizing of a new Territory, did not forget his allegiance to God, nor his religious duties. He was the first class-leader in St. Paul, appointed by Rev. Benjamin Close, December 31st, 1848. He labored efficiently and constantly as local preacher, leader, steward and trustee, until his death, in 1874.

Methodism in St. Paul and in Minnesota owes very much to Brother Hoyt. He was the honest

adviser, trusted counselor and liberal supporter of her ministers. He was generous in his maintenance of all the interests of the church, according to his means. In the erection of Market Street Church, he was for years the care-taker and burden-bearer, and his diligence and earnestness for the prosperity of Zion knew no flagging. It seems but as yesterday when in 1849 the writer met him on his arrival, a stranger, at the landing in St. Paul; was gladdened by his genial though quiet smile, and cheered by his words of brotherly welcome; sharing the hospitalities of his home until one of his own could be secured. Our friendship and brotherly fellowship for the busy years which have followed, (years which tested the metal men were made of, and the moral depth of each man's nature,) have only matured and strengthened. In all Brother Hoyt was true and straight and walked uprightly before God and man.

A later memory is of seeing him in his declining years, when the frosts of many winters had whitened his head, and the pressure and cares of life had made the once elastic step slow and the strong, vigorous man feeble. Then, with staff in hand, he walked to the house of God; lifted up his voice in prayer, led his class and was still the faithful servant of the Lord and the church. He was naturally hopeful and often, when difficulties appeared insurmountable, his confidence in the successful outcome never wavered; he hoped on, worked on and he was seldom disappointed. In the future of the Methodist church in Minnesota

and in the greatness of St. Paul and its stability as a commercial centre, he had almost boundless faith and hope.

As we think of the multitudes with whom, in the years gone by, we have labored, with whom we have taken sweet counsel, in whose prayers and tears, joys and sorrows we have shared, we remember Brother B. F. Hoyt; and we expect, after a few more days, to greet him with the loved ones gone before, in that land where they grow not old and where the inhabitants never know parting nor sorrow, and with him and them the friends and brethren of my early itinerancy to ascribe salvation to Him who hath redeemed us and who called us as laborers into His vineyard.

CHAPTER XXIX.

IN MEMORIAM—SAMUEL N. FOREST.

BROTHER FOREST had been a member of the Erie, Rock River, and Minnesota Conferences. He had spent fifteen years in the itinerancy. He died, April 5th, 1858, after a lingering and painful illness. He died well, leaving for Brother D. Cobb this message, "I die at my post."

Brother Forest was an energetic, faithful and unostentatious man; successful in the ministry and much esteemed by his brethren.

FREDERICK GROCHTENMEIER.

Brother Grochtenmeier was received on trial in the Minnesota Conference in 1856. He labored faithfully and well among his German countrymen, for about seven years, and then sweetly fell "asleep in Jesus." His last sermon was preached two days before he was laid on his death bed. He was noted for his faith in God and for his power in prayer, and for his lowly-mindedness. He died greatly beloved and deeply regretted.

LAMPSON PENCE.

Brother Pence was received on trial into the Minnesota Conference in 1860. He labored earnestly for about two years. When the President made the call for three hundred thousand volunteers, he responded to the call, and enlisted in Company B, Eighth Regiment Minnesota Volunteers, and was appointed sergeant of the company. He was in the Indian Expedition under General Sully; participated in the Battle of Murfreesboro; taken sick on his way to Newberne and died in the hospital there, April 21st, 1865.

He was a good man, a useful minister and a brave soldier, and died in the hope of eternal life—one of those who died to preserve the integrity of this government and the honor of her flag.

NICHOLAS S. OHLSTROM.

Brother Ohlstrom was a missionary in the Scandinavian work in Wisconsin and Minnesota. A man of unusual ability, of great energy, zealous and faithful. Early in the war he raised a company of Swedes and was elected captain. He died in the hospital.

MOSES SPRINGER.

Moses Springer, a superannuated member of the Minnesota Conference, died in Massachusetts, December 21st, 1865, in his seventieth year. From his physical infirmities, Brother Springer was never able to do much effective work in the Minnesota Conference, to which he was admitted in 1859. He

was a man of superior intellect. He was a lover of God, both in nature and in revelation. He died steadfastly trusting in God and testifying that the rod and staff of God did comfort him.

FRANCIS W. BERRY.

Brother Berry was born in Canada; was converted while very young and in his seventeenth year was licensed to preach. He spent some time at Garret Biblical Institute in preparation for the ministry. His health failing, he came to Minnesota in hope of regaining it, and was admitted into the Minnesota Conference in 1865, and stationed at St. Anthony. He died before the expiration of the conference year. Yet in that short period he accomplished the work of a life time; for deeds are not measured by years.

Brother Berry was a glorious young man, filled with the spirit of his divine Master, loving, earnest, persuasive; yearning to save souls. His influence is still felt in the church he served in Minnesota, and his holy life and triumphant death are remembered as a blessing and an inspiration. He passed away from earth, February 19th, 1866.

T. P. MORSE.

Rev. T. P. Morse was born in Delaware, N. Y., in April, 1830, and died in Augusta, N. Y., in 1866. He came to Minnesota in 1858, and supplied the charge at High Forest, where he did most excellent work, and was sent from there to Mantorville, Oronoco, Pine Island and Cannon City Circuits.

His health failing, he returned to New York, where he died suddenly. Brother Morse was an acceptable preacher, a good pastor and emphatically a peacemaker.

JAMES PEET.

Rev. James Peet was admitted as a probationer in the Wisconsin Annual Conference, at Racine, in 1855, and was sent to St. Paul as a city missionary. When the year was about half out, he was requested by the Presiding Elder, Rev. David Brooks, to go to the mission at Lake Superior. He was at that time busily engaged in his mission and in teaching school in St. Paul, but cheerfully went the long, severe journey, with his family, and for five years labored at Lake Superior. In 1861, he returned, served successively Minneapolis Circuit, Anoka and Vermillion (now Farmington), and while on that circuit was elected chaplain of a regiment of colored infantry and served as such to the close of the war, or nearly so; returned in feeble health and never rallied, but lived six months as if in the suburbs of heaven; died, as only such men die, more like a translation than a decease, exulting triumphantly.

JOHN W. DORSEY.

John W. Dorsey joined the Minnesota Conference in 1864, and labored faithfully and successfully until his death, August 30th, 1869. Brother Dorsey was an acceptable preacher, competent and wise; always contented with the lot assigned him.

He peacefully passed away, leaving behind him a memory fragrant with a loving, gentle spirit, and earnest deeds for Christ.

Another example of the value of an early surrender to God. Brother Dorsey had been reared by pious parents, and was converted when a lad. His whole life was given to Christ; and his labors, to building up the kingdom of the Master.

J. B. WILLIAMS.

Brother Williams was born in Connecticut, 1833, and died in Wasioja, April 3d, 1871. He was converted in early life and soon after became a member of the M. E. Church. He came to Minnesota, seeking health, in the fall of 1867, and took work on the Hader Circuit. He labored successfully for about four years on the Hader and Wasioja Circuits.

He left an assured testimony to the power of Christ to save in life and sustain in death. As a Christian minister he was beloved and esteemed, and was known as an earnest and faithful worker.

CHARLES F. WRIGHT.

C. F. Wright was born in Canfield, Trumbull County, Ohio, in 1814; was converted in early life and filled the offices of class-leader, steward and Sabbath School superintendent before he was twenty-one years of age. He joined the Rock River Conference at the age of thirty-five; traveled thirteen years' and was transferred to the Minnesota Conference and stationed at St. Anthony. He

then returned to his former conference and after two years work, returned to Minnesota, taking charge of the Redwood Falls Circuit. Exposure in extreme cold weather brought on an illness from which he never recovered. He was a good man and departed in great peace, October 5th, 1871.

JOHN P. QUIGLEY.

John P. Quigley, son of Rev. John and Irene Quigley, was born in Ohio, in 1836; converted at the age of fourteen, and educated in the Ohio Wesleyan University. He was in the ministry eight years, having served as a local preacher for four years. In 1868, he joined the Minnesota Conference and was appointed to Two Rivers Circuit. Thence he was sent to Taylor's Falls, where he labored with great earnestness, and was much beloved. The last year of his life he was sent to Superior City, preaching at Superior, Rice's Point, Oneota and Thompson. Like his father, he was greatly interested in the success of the temperance cause, and commenced the publication of *The Appeal*, a spirited temperance paper, which he conducted with great ability.

The angel of death came to him suddenly and unexpectedly, but found him ready, and triumphantly he passed from earth to heaven.

SAMUEL RUGGLES THORP.

Rev. Prof. Thorp was born in Batavia, New York. He was reared by Christian parents, and when about seventeen years old was awakened un-

der the preaching of Rev. Mr. Seeger, of the Methodist Episcopal church, and led to seek the salvation of his soul. This great blessing he found at Lima, where he connected himself with the M. E. Church.

He graduated at Hobart Free College in 1843, and looking into the future he said, "I am resolved to start right in my religious duties at this eventful period; and, trusting in God, I hope to prove blameless before God and man." And his whole life seemed to be a successful prosecution of that plan. He joined the Wisconsin Conference in 1847, and served the church faithfully in her seminaries and in the itinerancy, both in the Wisconsin and Genesee Conferences, for nineteen years. During this time family afflictions and bereavements were numerous; twice happily married, death and disease left him desolate and his children motherless.

In 1862, he was transferred to Minnesota Conference and entered upon his appointment at Hamline University, as professor of mathematics and natural sciences. Professor Thorp was married for the third time, in 1862, at Red Wing, to Mrs. E. C. Chamberlain.. His vacations were devoted to preaching and lecturing in Minnesota and New York. The last labor of this kind was a patriotic address at Mazeppa, July 4th, 1864, after which he was taken ill. With joyful anticipation of glory and immortal life, after patient suffering, he passed to his reward, July 19th, 1864.

Professor Thorp was a diligent student, an ex-

cellent classical scholar, a competent theologian, a good and faithful pastor and minister of the Word of Life and an earnest, exemplary, unselfish Christian.

G. C. WELLS.

Brother Wells was born at Colchester, Connecticut, in 1819. He united with the Troy Conference in 1849, and served in several of the most important charges until 1859, when he transferred to the Wisconsin Conference and was stationed two years at Milwaukee, when failing health induced him to transfer to the Minnesota Conference. He was appointed to Centenary Church, Minneapolis, where he died, after protracted suffering, May 31st, 1873, having spent twenty-eight consecutive years in the service of the M. E. church and preaching "the cross of Christ," which he loved and honored. Many were led to Christ through his ministry, and few have been more honored and loved than he. His death was triumphant.

JOHN L. FASIG.

Brother Fasig was blest with religious parents who were gladdened by the knowledge that their son, at the age of twelve years, had given his heart to God. He joined the Minnesota Conference in 1867, and labored as an itinerant for about seven years. He was a thoughtful and attractive preacher, and has left a good record of work well done. He died at Dallas, Texas, being very suddenly called to his reward.

WILLIAM C. SHAW.

Brother Shaw was trained and nurtured in a Christian home, and, at the age of seventeen, became an experimental Christian. He was licensed to preach, in 1854, and in 1857 was received into the South-Eastern Indiana Conference. In the spring of 1859, he came to Minnesota and was appointed to Hastings, and labored successfully and efficiently in the bounds of that conference for about thirteen years. Wherever Brother Shaw went, there attended him the silent yet powerful influence of a holy life—a faultless, Christian example. He had greatly endeared himself to his brethren in the ministry and to the people with whom he labored. His health, which had not been robust for a long time, finally broke down while he was laboring at Reed's Landing, and with a calm and serene exaltation, he ascended, "to be forever with the Lord," February 6th, 1874.

ALVAH A. SUTTON.

Alvah Sutton was born in Vermont, June 19th, 1846. He came to Minnesota in 1869 and soon after settled near Long Prairie, where he taught school for some time. While thus engaged, he entered into revival work in the winter of 1872-73, in which sixty persons were converted largely owing to his labors. He was recommended to the Minnesota Conference in 1873; took work under the Elder and supplied the Long Prairie charge. He was afterwards received on trial and appointed

to the Brainerd Mission. He died, February 15th, 1876, "ceasing at once to work and live."

J. W. YOCUM.

Brother Yocum transferred from the Niagara Conference of the M. E. Church in Canada, to the Minnesota Conference, and was appointed to the Chatfield charge in 1873. He was here attacked with hemorrhage of the lungs—lingered awhile in great suffering and passed away exclaiming, "Hark! I hear them; I see them!" He was a good, true, faithful soldier of the cross.

JOHN WARE DOW.

He came to Minnesota in 1850. He brought with him a certificate of location from the Maine Conference. In 1858, he was readmitted into the Minnesota Conference with the relation of a superannuate. During the year 1850-51, he traveled the Point Douglas work. For fifty years he had been a great sufferer from asthma, of which he died. He patiently awaited the hour of his release, and died in great peace.

EZRA A. TERWILLIGER.

An Elder of the Minnesota Conference; died August 21st, 1876. He was a very great sufferer for eighteen months before he died, and frequently went to his appointment when most men would have thought it out of the question.

His mind was clear and his sky cloudless until very near the last, and he illustrated, in his patient

endurance, the power of that grace of which he had preached. He labored acceptably and earnestly in the Minnesota Conference for about seven years, and then gladly exchanged earth for heaven, a true, tried, and faithful minister of Christ.

CHAPTER XXX.

CONCLUSION.

IN concluding this History of Methodism in Minnesota, I desire to say that it has been a pleasant task to review and record the various hardships, toils, trials and privations endured by our brave men, in building up here our beloved Zion to its present fair proportions. And it has been even a greater pleasure to sum up the triumphs and victories, which, through our instrumentality, the cross of Christ has achieved, in the removal of prejudice, and the establishment of thousands in truth and righteousness.

To the thousands of my brethren in the church, with whom I have met and worshiped, in the past, I wish to say: "Be perfect, be of good comfort be of one mind, live in peace; and the God of love and peace shall be with you."

To my younger brethren in the ministry I would say: "We of the passing generation leave this church for which we have labored and sacrificed, in your hands. What her future shall be depends largely on *what you are*. Let nothing

prevent you from bringing it up to the New Testament ideal of a holy church. God's smile shall be upon you, and heaven's eternal rest shall reward you."

To my elder brethren may I say: "The eternal God shall be your refuge and the everlasting arms shall be underneath you." Let us keep our lamps trimmed and brightly burning, and let us see that no morning dawns or evening comes that does not find us ready for the Master's coming. Most of our associates and kindred are on the immortal side of the river of life, and ere long we shall be welcomed by them, with exceeding joy, to our Father's house. Let us march right along in the shining way—the path of the just—only waiting until the Master shall say, "The victory is won; the crown is yours."

To each of my readers my heart goes out in blessing, praying,

"The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace!"

THE AUTHOR.

APPENDIX.

CONFERENCE CHANGES.

1856.

Admitted on trial: Nelson Moon, John Tidlund, Esdras Smith, William McKinley, G. S. Stevenson, M. Woodley, T. Jewitt, L. D. Brown, S. N. Phelps, A. V. Hiscock.

Remain on trial: Calvin Kellogg, Samuel Saulsbury, James Peet, A. J. Nelson, Richard Mates, G. F. Hilton.

Readmitted: J. W. Powell, J. D. Rich, Elijah Fate, Thomas S. Green, E. J. Kinny.

Transferred to: T. M. Gossard, Samuel T. Sterritt, D. Cobb, I. W. Stogdill.

Located: J. D. Johnson.

1857.

Admitted: A. H. Abbott, Theodore Drew, James Bursell, C. N. Whitney, B. Blain, E. Eggleston, A. Wilford, Thomas Day, S. Wetzell, N. Lathrop, A. Matson, J. H. White,

Readmitted: J. M. Rogers, E. R. Lathrop.

Transferred to: Z. C. Norton, C. Brooks, W. Hamilton, A. G. Perkins, J. H. Leard, S. N. Forest, O. P. Light.

Located: B. Phelps, S. R. Thorp, G. H. Jennison, C. C. Kidder, John Penman.

Transferred from: John Tidlund, C. P. Agrelus.

1858.

Admitted: Levi Gleason, Ransom A. Judd, N. Tainter, C. G. Bowdish, Ezra Tucker, Wissen Berg.

Readmitted: Justus O. Rich, C. C. Kidder, W. N. Darnell, Jacob Myers.

Transferred to: Cyrus Brooks, D. D., B. F. Crary, D. D., J. F. Chaffee, George A. Phoebus, G. W. T. Wright, W. S. Edwards, John Tidlund, C. P. Agrelius.

Located: Samuel Salsbury, Dwight Kidder, D. O. Van Slyke.

MAY, 1859.

Admitted on trial: C. F. Lindquist, W. C. Shaw, L. M. Thomson, Thomas P. Morse, S. M. Webster, S. A. Chubbuck, Rufus Cheeseman, Moses Mapes, J. S. Q. Anderson, Josephus Naylor, Ira Ellingwood, C. T. Barkuloo.

Readmitted: John Quigley, Boyd Phelps, F. A. Conwell, J. W. Dow.

Transferred to: J. B. Mills.

Located: Elijah Fate.

Died: S. N. Forest.

OCTOBER, 1859.

Admitted on trial: George Galpin, N. S. Ohlstrom, Charles A. Stine, M. Woodley, James C. Braden, James Cady, S. T. Richardson, Albert G. Smith, David Tice, D. W. Downes, Thomas McClary, Jesse Smith, William J. Bursell, Nels Christopherson, Alfred Welch, Thomas K. Allen.

Readmitted: Charles W. Harris, Moses Springer, Levi Shelly.

Transferred to: James Cowden, J. W. Klepper.

1860.

Admitted on trial: C. G. Forsberg, Peter Lang, Arne Johnson, W. H. Soule, Robert McCorkle, I. H. Richardson, James Door, Charles Griswold, John Garner, Washington Wendell, Lampsom Pence, C. J. Hays.

Transferred to: E. Shogren, L. S. Peterson, J. S. Peregrine, A. J. Nelson.

Located: C. G. Bowdish, E. Fate, L. D. Brown, C. C. Kidder.

1861.

Admitted: E. E. Edwards, C. H. Savadge, D. B. Gleason, William Schrimmer, Henry Betcher, Charles Thalenhorst, John Haas.

Located: A. Wilford, J. W. Stogdill, A. V. Hiscock, S. N. Phelps, Thomas S. Gunn, S. Wetzell, C. N. Whitney.

1862.

Admitted: W. F. Treager, August Lamphret, E. Schute, William A. Maltby, J. G. Teter, Harvey Webb.

Located: W. N. Darnell, B. Y. Coffin, A. Welch, F. A. Conwell, W. H. St. Claire, J. Myers, B. Blain, O. P. Light, C. A. Stein.

Died: R. A. Judd, J. Tidlund.

1863.

Admitted: Josuha Barnard, J. H. Crofut, T. N. Berlin, H. F. Shaffner, John G. Bauer, Peter M. Johnson.

Located: Henry Kolbe, G. S. Stevenson, George Galpin, M. Mapes, John Hooper.

Readmitted: A. Wilford, O. P. Light, B. Blain, S. N. Phelps, G. W. Bennett.

Transferred to: W. A. Chambers, J. Horst

Transferred from: Peter Akers to Illinois Conference; T. M. Kirkpatrick to Iowa Conference.

Died: Frederick Grochtenmeier.

1864.

Admitted: Samuel H. Norris, John Lamberson, J. W. Dorsey.

Located: E. Shogren, L. D. Brown, B. Y. Coffin, G. W. Bennett, A. C. Pennock, A. H. Abbott, B. Crist, G. S. Stevenson.

Died: C. W. Harris, S. R. Thorp.

1865.

Admitted: Alfred Cressey, J. R. Creighton, Henry Goodsell, B. A. Kemp, W. C. Rice, H. G. Bilbie.

Died: N. I. Ohlstrom, Lampson O. Pence.

Transferred: J. N. Martin, J. W. Martin, Wayne Carver.

1866.

Admitted: John Sherman, John H. Stuntz, W. D. Bennett, Dawson W. Hammond, Andrus P. Burch, John Sundell.

Died: Thomas P. Morse, Moses Springer, Francis W. Berry.

1867.

Admitted: B. Borgerson, John Stafford, J. H. Macomber, J. Gleason, A. Follonsbee, W. M. Bowdish, J. L. Fasig, W. W. Washburn, C. F. King&land. O. C. Gregg.

Located: A. Wilford, D. B. Gleason.

Died: James Peet.

1868.

Admitted: Jerome B. Williams, A. Oleson, John P. Quigley, Thaddeus Woodworth.

Transferred to: W. Haw, E. S. Gillette, R. Washburn, C. F. Garvin, W. W. Rork, S. G. Gale, J. W. Shank.

Located: S. A. Chubbuck.

Withdrawn: L. C. Collins.

1869.

Admitted: Edmund Cook, J. J. Stanton, J. L. Smith, J. N. Liscomb, W. H. Barkuloo.

Located: C. B. Roberts.

Died: John W. Dorsey.

Transferred from: William Hamilton and William Haw to West-Wisconsin Conference, E. S. Gillette to Erie Conference.

1870.

Admitted: L. P. Foster, I. H. Riddick, I. M. Mursh, H. J. Crist, M. O. McNiff, Robert Forbes, Wm. T. Ellis, H. W. Hilton, J. W. Stebbins, L. Wright, F. H. Tubbs, C. Nelson.

Readmitted: L. D. Brown, A. C. Eastman from another church.

Transferred into: N. B. Randall, H. P. Satchwell, J. M. Akers, George Johnson, Earl Cranston, W. W. Washburn, C. F. Wright, W. Copp.

Transferred from: C. G. Bowdish, H. J. Shaffner, I. H. Richardson.

Withdrawn: Edmund Cook.

Discontinued: T. Woodworth.

1871.

Admitted: H. Brook, H. C. Jennins, W. A. Putnam, A. T. Reily, J. H. Stuntz.

Readmitted: N. A. Trowbridge.

Transferred into: B. F. Keppart, J. W. McGregor, G. C. Wells, F. A. Rigg.

Transferred from: E. Cranston, E. S. Chase, C. Hoover.

Died: I. B. Williams.

1872.

Admitted on trial: J. M. Haskall, W. A. Miles, A. H. Reed, Leander P. Smith.

Readmitted: John Garnett, P. L. Sparrow.

Transferred into: G. A. Sheets, C. M. Heard, S. A. Winsor, John W. Lewis, W. T. Boughton.

Located: C. F. Lindquist, A. C. Eastman.

Withdrawn: George Johnson.

Transferred from: B. A. Kemp, C. S. Washburn, F. A. Rigg.

Died: John P. Quigley, Charles F. Wright.

1873.

Admitted on trial: O. Knudson, L. Dahlgren, W. C. Brown, F. L. Tuttle, C. L. Libbey, D. H. Yocum, W. Hennings, Andrew Forbes, E. Enderson, A. Oleson, W. F. Stogdill.

Transferred into: William M. Bear, A. Hollington, Levi Hall, E. H. Brunson, O. Gunderson, D. C. Jahn, J. H. Johnson, J. W. Yocum, by certificate from Canada.

Located: N. B. Randall, C. G. Forsberg, L. S. Peterson, M. O. McNiff, M. D. Terwilliger, J. Garnett.

Transferred from: W. Carver, J. H. Sherman, J. W. Shank, G. A. Sheets.

Died: G. C. Wells.

1874.

Admitted on trial: J. Jacobson, O. L. Hansen, L. A. Larsen, J. A. Johnson, C. B. Brecount, J. Pemberton, H. W. Pease, S. S. Paine, J. Hanna.

Transferred into: S. McChesney, J. H. Philips, D. Morgan.

Readmitted: M. O. McNiff, M. D. Terwilliger, G. Galpin, J. N. Henry.

Located: G. M. Dimmit, L. P. Foster, O. C. Gregg, A. V. Hiscock, J. W. McGregor.

Withdrawn: A. T. Riley.

Transferred from: W. D. Burnett, T. McClary, P. L. Sparrow, A. Hollington.

Died: W. C. Shaw, J. L. Fasig.

1875.

Admitted: S. S. Paine, J. B. Furnam, J. P. Oakey, J. S. Bean, W. C. Rice, E. Goodman, Alvah A. Sutton, L. Gilbert, A. J. Wickland, Ole Jacobson.

Transferred into: O. Williams, W. C. Sawyer, A. C. Reynolds, N. M. Learned, E. Arveson, T. McClary.

Transferred from: A. Hollington, S. T. Sterritt, W. C. Sawyer, J. T. Lewton, H. Goodsell.

Located: W. T. Broughton.

Died: J. W. Yocum.

1876.

Admitted: A. R. Cars, G. F. Wells, F. L. Tuttle, A. Peterson.

Transferred into: G. N. Dorsey, M. B. Smith, J. C. Ogle, F. C. Mather, Samuel Wood.

Located: S. T. Richardson, E. Eggleston, J. H. Haskall, W. A. Putnam.

Withdrawn: A. C. Hand, E. S. Bowdish, surrendered his parchment.

Transferred from: S. McChesney, S. A. Winsor, J. H. Johnson.

Died: J. W. Dow, A. A. Sutton, E. A. Terwilliger.

DELEGATES TO GENERAL CONFERENCE

FROM MINNESOTA CONFERENCE, AND WISCONSIN CONFERENCE

WHILE IT INCLUDED MINNESOTA:

1852—C. Hobart, Henry Summers, William H. Sampson.

1856—P. S. Bennett, I. M. Leihy, C. Hobart, E. Cook,
E. Yocum.

1860—B. F. Crary, C. Hobart, C. Brooks.

1864—B. F. Crary, D. Cobb, H. Roth, J. Brooks.

1868—J. F. Chaffee, C. Hobart, C. Brooks.

1872—D. Brooks, T. M. Gossard, C. Brooks, J. O. Rich.

1876—G. W. T. Wright, C. Brooks, William McKinley.

SECRETARIES OF MINNESOTA CONFERENCE.

The Secretaries of Minnesota Conference were as follows: 1856—Jabez Brooks; 1857—C. Hobart; 1858 J. Brooks was elected and served until 1865. In 1866, Noah Lathrop was elected and served until 1869. In 1870, J. R. Creighton was elected and served until 1876, when he was succeeded by H. J. Crist, who served several years. He was succeeded by Robert Forbes, who is the present Secretary, 1886-87.



BX Hobart, Chauncey, b. 1811.
8248 History of Methodism in Minnesota, by Chauncey Hobart,
M6 n. d. Red Wing, Red Wing printing co., 1887.
H6 iv. (2). (5)-397 p. 20 port. (incl. front.) 20¹/₂"

1 Methodist Episcopal church in Minnesota. 2. Methodism—Hist.
I. Title.

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